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1978

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HELLO!

*In This Issue
You'll Find:*

.....the result of another round of difficult circumstances during which this issue was produced. First and most impressive, I think, is the fact that all the art work was done from Susan's hospital bed where she's been confined for the past couple of months. So the following cartoon of hers isn't exaggerating ...
.... the editor really has no heart at all!

As the months passed, we decided to make this issue a double one. By the time you read this, it'll probably be September and time for another issue. And I had visions of lots of free time this summer, with two issues long behind me! So much for the best-laid plans of mice and newspaper editors.

One item which we almost missed (but can now be included here as a last minute addition) is the P4W participation in National Prison Justice Day, August 10th. Contrary to the official version from the CPS Public Relations office, ALL the women here joined in and fasted the whole day. Many kept tabs on radio, TV and newspaper reports on the cooperation of participants on the inside and outside. We were upset, to say the least, at our efforts being misrepresented and are taking this chance to say what really happened. Another result of the delay in publication is that some stories quickly became outdated (e.g. the Hoon/Woods Story), so we've kept the original and added the latest developments. Hope it all makes sense and that

17 / you enjoy the issue.

Editor





When You're
Feeling Down
And out
Lift up your
Head and Shout

OH
SHIT!

TIGHTWIRE

Letters To The
EDITOR



Editor, TIGHTWIRE Press,

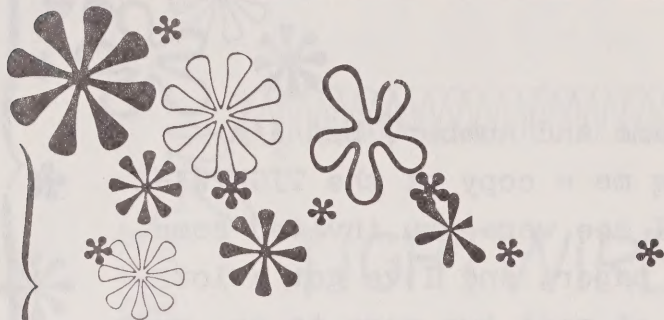
I don't know how you got my name and number, but I'm glad you did and thanks for sending me a copy of the TIGHTWIRE press, I liked reading it; in it I see were you invited someone to send in some poetry for the paper, and I've got a lot of it. I've got five years in and at most two more to go, over the last five years I've collected and wrote some pretty good poetry and so at the close of my letter to you I'll jot down a few and you can use all or none of it as you see fit. I close for now with a few poems, and hoping to hear form you up there soon.

Sincerely
*James Mishelek #137014
P.O. Box 45669
Lucasville, Ohio 45699
USA

Dear Ladies of TIGHTWIRE:

I am a convict at the Lucasville prison in Ohio. I was fortunate enough to find a copy of your newsletter here. And believe me I am very impressed with what you are trying to do. A united and knowledgeable convict body is a dream of all convicts or should be anyway. I ran across a poem that says what you are trying to do with your newsletter and I think that it can be a help to all if they would only apply it. Because fighting among ourselves is just what they want so we have no time to fight them for the things we need and have coming anyway. So at least think about it: if you applied all your fighting power to them instead of to each other it would be a much better place to do time. I'm doing a flat life bit and a decent place to do it is just what I and every other con need. But ladies, you're trying to do one hell of a job and I hope

*Ed's Note: See Jim's Poetry in this issue.



Dear Ones at Tightwire,

Have read your Jan-Feb issue and it's a great piece of work! I especially enjoyed Marie Grenier's poems, and wish her all success in her writing, in her life.....

I am enclosing an article published in "Equinox." If you would wish to use it I suppose a release from that publication would be needed. Also, I think the last sentence would need to be omitted --- the words were very true and spoken in great bitterness, but I would never want anyone to give up hope. The young woman in the enclosed article is now living a happy life with a home and family and love. She still has her flute, and makes happy music I hope, although sometimes I'm sure, a note of sadness enters as she remembers.....

I would like to think that no nineteen year old girl-woman dies in prison of natural causes, but Isabella reminds me that it does happen. (Is a crushed spirit a natural thing?) Tears are not enough. What can I do to help?

Give my love to all,

Phyllis Pettit

ED'S NOTE: See Phyllis' reprinted article in this issue.





you get it and it looks like you will. You've got plenty of heart and it will take more. But never give up and never admit defeat because then there is no hope for anyone.

I am not able to help you financially but I know some people on the streets who are and will be very impressed with your work and cause. I have already contacted them and am waiting for an answer. So keep those fingers crossed.

*Robert E. Collins #148-287
P.O. Box 45699
Lucasville, Ohio 45699
USA

P.S. If this is published or not in your newsletter I would still enjoy reading your next publication of TIGHTWIRE.

*Ed's Note: See poem submitted by Bob in this issue.

* Dear TIGHTWIRE:

I am presently serving sentence in Joyceville Institution, and by chance I happened to come across a copy of your TIGHTWIRE newspaper (volume 3 edition 2). I found your paper to be very informative. And the poems - emotional, in depth, and to say the least - enjoyable. At it seems, you girls over there in the PFW certainly have a lot on the ball.

I've discussed your paper with a few friends of mine who also enjoyed your writing. We decided that we are going to subscribe to your newspaper, but problems are sure to arise from administration. Never the less we are going to try anyway.

Well until later, take care over there, and keep up the good work. We're behind you all the way.

Love

Shon McCartney
Joyceville Institution

* * * * *

Dear Editor:

I know that love is running in the snow. I cannot see it but it's there. As sure as caterpillars tunnel in the leaves, and winter weight bogs down the trees. And, I know that we come into the world alone, and we go away the same. That we're meant to spend the interlude between in closeness or so we tell ourselves. But it's a long way from morning to evening. And so I search the highways and hills of my mind.

This morning, the man in the tomb next to me gave me an

old edition of the new TIGHTWIRE, January - February, 1977,
Volume III - Edition I. It's beautiful.

Anyway, I decided to write in hopes that you may have some
people there, who wouldn't mind sharing part of their mind's
with me..... another prisoner. My case is presently on Appeal,
and if I fail in court, my first parole date is 1987, and I
might add, this is the worst trip I've ever been on.

Before incarcerated, I was a private Yacht Captain. I
enjoy sailing, scuba divin, snow and water skiing, walks in
the woods, in the rain, and barefoot on the beach. Music
keeps my head together.

If you would print this, I'd sincerely appreciate it.
And I won't forget that, when I'm finally free, no place on
earth is too far to travel, to see a friend.

In peace & Friendship,

Bob (Robert J. McCarthy 63744)
H-66, Box 100
Somers, Conn.

DON'T JUST
SIT THERE



WRITE!!

"WE NEED YOUR IDEAS"



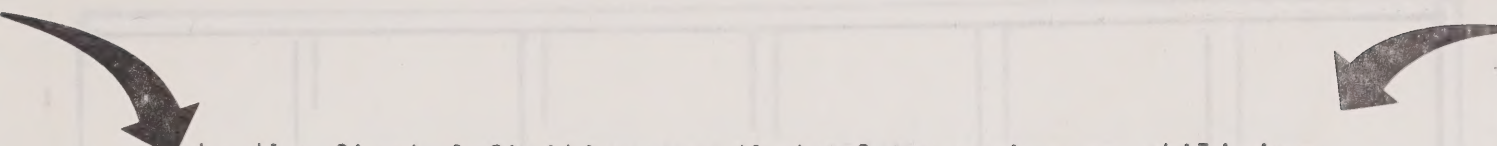
EDITORIAL

There are plenty of names that people hear in prison, plenty that prisoners call each other, prisoners use for staff and vice versa. At the moment, I'd like to disregard the more obvious, namely "screw", "rat", "hack", "girls", "them", "stool pigeon", "junkie", "repeater" and "butch broad", and talk about one that doesn't sound half as bad as those listed above, but which to staff is the worst designation for a prisoner: MANIPULATOR.

According to Webster's dictionary the second definition of manipulate is "to manage or utilize skillfully." (The first definition refers to "treating or operating with the hands in a skillful manner", as a doctor) Not until the third definition do we see "to control or play upon by artful, unfair or insidious means, especially to one's own advantage." It is this third and last definition that staff usually have in mind when a prisoner is called a "manipulator."

It follows then, given this opinion of the prisoner, that all of the prisoner's subsequent activity in jail will be judged from a negative, suspicious viewpoint on the part of the staff. The prisoner tries to follow the rules and not cause trouble: he or she is manipulating so as to look good for the C.O., work supervisor or other staff. The prisoner plans to further his or her education: well, he or she is really manipulating in order to look good for parole and/or passes.

Not all prisoners are labelled "manipulative", however. Who are those not so designated? I can think of two ways a prisoner can escape being called by the negative definition of "manipulator" and perhaps move up in the staff's opinion



to the first definition, or that of "managing or utilizing skillfully." One is by demonstrating what the more rigid call "moral change" and the other is by showing that you, the prisoner, have the same values as the staff, that is, straight and middle class. So it also follows then, given this opinion of the prisoner, that all activity on the part of the prisoner will be judged from a positive, more trusting viewpoint.

The arbitrary and unfair nature of these distinctions need hardly be emphasized, except perhaps to those who utilize them to judge others. In the end, however the distinctions make the difference as to whether prisoners have their efforts of manipulating the system viewed as "controlling or playing upon to one's own advantage" or as "managing or utilizing skillfully."



MANIPULATOR

MANIPULATOR

manipulator

Manipulator

MANIPULATOR

Manipulator

MANIPULATOR
OR

manipulator

Millhaven Update

Sharon Murray-Zakarian

As you may recall, last April at Millhaven, nearly all the population staged a weekend protest to hasten improvements in the Special Handling Unit. Negotiations among prisoner representatives, Administration officials and outside observers resulted in an agreement on several points. The outside observer team was to return in two weeks time to follow up on the agreement's progress. |

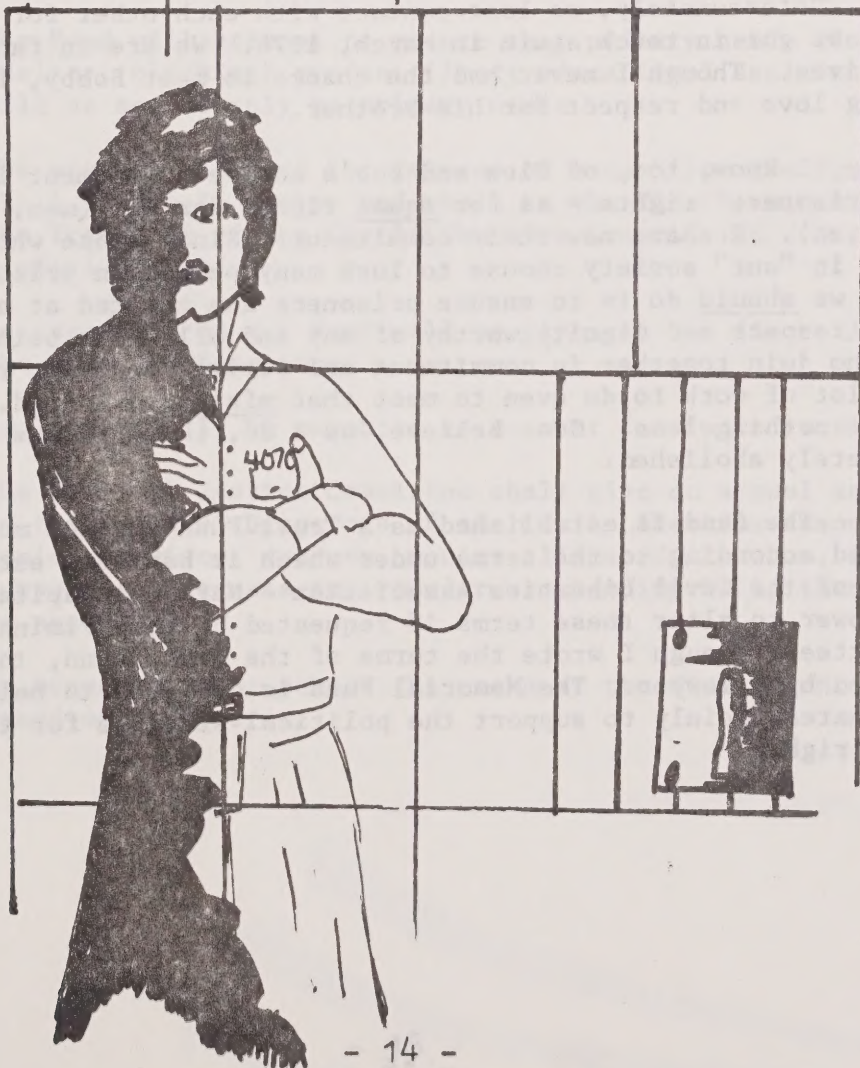
TIGHTWIRE has kept in touch with the chairman of the Odyssey Group at Millhaven, Howard Brown. According to Howard, the improvements that have been granted so far include: |

1. Two representatives from the SHU are now allowed to attend the monthly Prisoner Committee meetings with the Director. Prior to the protest, the SHU had no representation, as even the Prisoner's Committee was not allowed to speak for the SHU. |
2. Shower Time: a second shower, previously unused, was hooked up and total shower time for the SHU was increased to 90 minutes. |
3. TV Time: the SHU is now on the same schedule as as the rest of the population. Two color TV's were donated by the population to the SHU's two common rooms and there is an agreement to let the men buy their own TV's for their cells in the future. |
4. Recreation: additional sports equipment was provided to SHU prisoners (types unlisted) as well as cards and games and a chin-up bar for each of the SHU's two exercise yards. (Future plans call for a complete gym for the SHU.) |
5. Books have been bought and a library for the SHU is now in operation. |

6. Men in the SHU who don't get visits are now allowed one phone call home per month.

We were particularly interested in whether or not the outside observer team returned two weeks after the protest as promised. According to Howard, they did return and another several hours were spent going over what guarantees had and had not been implemented.

Since we received Howard's letter, we read in the papers that Donald Kelly, a prisoner of the SHU was stabbed during a fight in the visiting area of the SHU. So far, we don't know what effect, if any, this has had on the SHU situation at Millhaven, but will keep our readers posted as we learn anything new.



ARTICLE: Odyssey Group Publication, Millhaven Institution, Bath, Ont.

ATTENTION: Howard Brown, Chairperson

From: Ray Sunstrom, Odyssey Member
19 Elm Street
Ottawa, Ontario

Date: June 7, 1978

SUBJECT: The Robert and Glen Landers Memorial Trust
Fund for Prisoners and Ex-Inmates

The Trust Fund was established to honour Glen and Bobby Landers, brothers, who died (Bob in segregation on May 21, 1976 at age 29 and Glen on the outer fence on October 27, 1977 at age 31) as prisoners of Millhaven Institution at Bath, Ontario.

Glen and I have been close personal friends since the fall of 1959. Unfortunately, we lost contact with each other for many years until we got in touch again in March, 1976. We are in fact distant relatives. Though I never had the chance to meet Bobby, I know of Glen's strong love and respect for his brother.

I know, too, of Glen and Bob's active commitment in the struggle for prisoners' rights - as for equal rights for all (men, women, children). I share now their commitment. Since those who exercise power in "our" society choose to lock many people in prisons, I feel the least we should do is to ensure prisoners are treated at all times with basic respect and dignity worthy of any and all human beings. However, we, who join together in commitment and active struggle, realize there is a lot of work to do even to meet that minimum standard. We can accept nothing less. Some believe, as I do, that prisons should be completely abolished.

The fund is established as a Trust Fund and the money can only be used according to the terms under which it has been established. The Board of the Civil Liberties Association - National Capital Region has the power to alter these terms if requested by the Criminal Justice Committee. Though I wrote the terms of the Trust Fund, they have been checked by a lawyer. The Memorial Fund is designed to help prisoners and ex-inmates, mainly to support the political struggle for their human and civil rights.

Established by the Student Union at the Carleton University School of Social Work in December, 1977 and administered by the Civil Liberties Association - National Capital Region since January, 1978, the Memorial Fund has grown from an initial \$20.00 to its present \$145.15. A lot of fund-raising work needs to be done, of course, before the Fund will be in a position to be of any great help. Contributions have ranged from \$2.00 to \$50.00, from individuals and groups. In each case, a receipt and Thank-You card has gone out, and a record is kept in accordance with the terms of the Fund. The money is entrusted in a bank account.

The following are the terms of the Fund:

1. Applicants for assistance from the Fund shall be prisoners or ex-inmates (eligible for assistance during the first two years following release). Applicants may also be considered from groups of prisoners and/or ex-inmates.
2. Priority will be given to those who can document their commitment to prisoners' rights.
3. Assistance will be given only when other sources of funding are unavailable to the applicant or are inadequate to meet the need.
4. The Fund will attempt to ensure that primary needs (food, shelter, clothing) are met first; educational assistance will be second only to primary needs.
5. The signing officers for release of money from the Fund shall be two in number and shall be the Vice-President and the Treasurer of the Civil Liberties Association - National Capital Region.
6. Assistance from the Fund will be given at the discretion of the Board of Directors.
7. Applicants will be expected to account for funds received.
8. The Criminal Justice Committee shall give an annual accounting to the Board of Directors of the Civil Liberties Association of monies received, sources, monies allocated, to whom, for what purposes. Adequate and regular bookkeeping will, therefore, be necessary.
9. An accountant may review the books at the discretion of the Board of Directors.

10. Exceptions to the first seven terms of the Fund may be made in special cases at the discretion of the Board of Directors. In instances where exceptions are made, the records will indicate in writing the reasons for exceptions.

11. Additions or deletions to the Terms of the Fund shall require the Criminal Justice Committee to submit changes to the Board of Directors for their approval.

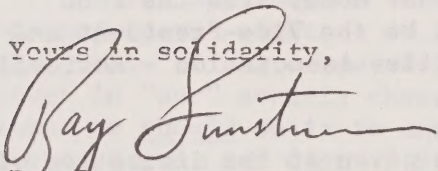
NOTE: Assistance will be limited by the amount available in the the Fund at any given time.

Anyone wishing to contribute to this Fund should make a cheque (or money-order) out to: The Robert and Glen Landers Memorial Trust Fund. Your contribution, or any questions, requests for additional information, etc. should be mailed to:

The Civil Liberties Association
- National Capital Region
Suite 201
95 Rideau Street
Ottawa, Ontario
Attention: The Criminal Justice Committee
K1N 5X1

Thank You.

Yours in solidarity,


Ray Sunstrum
Member the Odyssey Group.

Family Friends and Bail

from: QUAKER CONCERN -
Vol. 4 No. 1, Spring '78

Because of our work in jails and justice programs, we are sometimes approached by friends of people needing bail to see if any of our groups would be able to help out in a particular case. This happened recently in relation to Karen Ward, a young woman who needed two bail signatures with \$8,000 property each, plus a \$500 cash deposit. Her boyfriend was prepared to be the one property surety, and the cash was available, but there was a need for a second surety.

After hearing full details of her case, and after discussing it with mutual friends of Karen's and ours, my husband and I agreed we would be the other surety. We met Karen's boyfriend and lawyer and together went to the Don Jail, where a visit with Karen had been arranged for me. Karen was so delighted that after some weeks in the Don, she was finally to be released on bail.

However, the JP we saw appeared hostile and obstructive from the beginning. (I am certain I did not imagine this, because I find going bail for someone a very beautiful and moving experience, and my generally warm feelings extended to the JP as well as everyone else in the situation.) He began by arguing that what was required was \$1,000 cash, not \$500, because the \$500 cash deposit was mentioned after the phrase about two sureties, so could have been meant as \$500 from each. Fortunately, our lawyer has been in court when the paper was written and she eventually persuaded him that \$500 was what was intended.

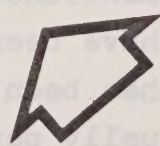
The JP then proceeded to cross-examine me in what I can only describe as a cold and somewhat hostile manner.

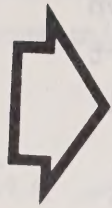


Even so, I was not at all disturbed since my husband and I are so full of all the hallmarks of middle class respectability it never occurred to me he could find any ground to turn me down. Also, in spite of all our experience in the justice system, I still had difficulty conceiving why he should want to. What satisfaction could he get out of taking a woman on the threshold of hope and freedom, and finding some pretext for dealing her a crushing blow and sending her back into custody just when she knew she was to be freed?

We settled the question of a criminal record or charges for me, and whether my husband knew of my intentions to sign our property as bail. Then he began asking me if I had signed bail for someone else. I stated frankly that I had, that I was one of two signatures for a young man in Milton, and that his trial was in progress but not yet over. Abruptly, the JP stated: "Then I can't accept you as a surety."

Our lawyer pressed him repeatedly to explain his position for a least 15 minutes. He was not interested in the question of whether we had financial resources to cover both. He did not question my personal or moral capabilities. It was simply a hard and fast rule with him that no one person could possibly fill all the onerous tasks of a bail surety for two people at once. He tried to state that a bail surety has 3 obligations:

1. To see that the person bailed out behaves in a moral and responsible way and does not get into further trouble.
- 



2. To see that the person bailed out carries out all incidental provisions of the bail provisions, such as reporting to police stations, refraining from certain contacts, etc.-
3. To see that the person bailed out gets to court on days required.

Although this JP tried to insist all 3 were legal obligations, a thing which frightens many - who can guarantee another human being will behave perfectly? - I understand since that the only legal obligation of a surety is the 3rd: to see that the person gets to court. Yet this is supposed to be so heavy a responsibility that it takes the full resources to two people (where there are two signatures) to manage it. The irony of this in the face of caseloads of 60, 80 and 100 for probation on parole workers is absurd. Even parents somehow manage to raise more than one child at a time. Moreover, a person on bail is SUPPOSED still to be presumed innocent, and I always find the references to controlling their behaviour a direct denial of this presumption.

Although our lawyer pressed him as far as possible, the JP remained adamant and we had to leave a stunned and tearful Karen there. Nor did any of us feel a great deal better about the experience than she did.

Yet this was still not all, the farce or tragedy was re-enacted with a different JP who had a different hard and fast rule that evening. Because we were so distressed at what had happened to Karen, we acted quickly. Ann Buttrick who works with me and who already knew Karen personally, agreed to be her surety. Again Karen was brought down, again her hopes were raised, and this time Ann was refused - because this





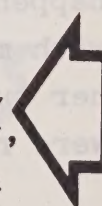
JP considered that, for any property bail over \$5,000, Crown approval of the surety is required. It took the better part of the next day to arrange the necessary Crown approval and have Karen released.

They were successful, but not all lower class people have these kinds of resources. If the system was this difficult for us, as middle class people with a fair amount of experience with it, and the help of a capable and concerned lawyer, what must it be like for the distraught young wife and mother, trying to cope with the needs of her family and the confusing demands of a frightening system in which she suddenly finds her husband caught?

CONCLUSIONS

Anyone reading this paper can draw his own conclusions, but here are a few which have struck me:

- (1) Rules for sureties must be CONSISTENT, CLEARLY POSTED IN JAILS, and REASONABLE. At present each JP seems to have his own set of rules.
- (2) JP's should be trained for their job, and this training should include some concept that they are serving the public, including relatives and friends of the incarcerated.
- (3) Although I share the belief that a surety should have an ongoing, active caring relationship with the person he goes bail for, the notion that a surety can only do this for one person at a time, should be dispensed with for its patent absurdity, and for the hardships it creates unnecessarily in



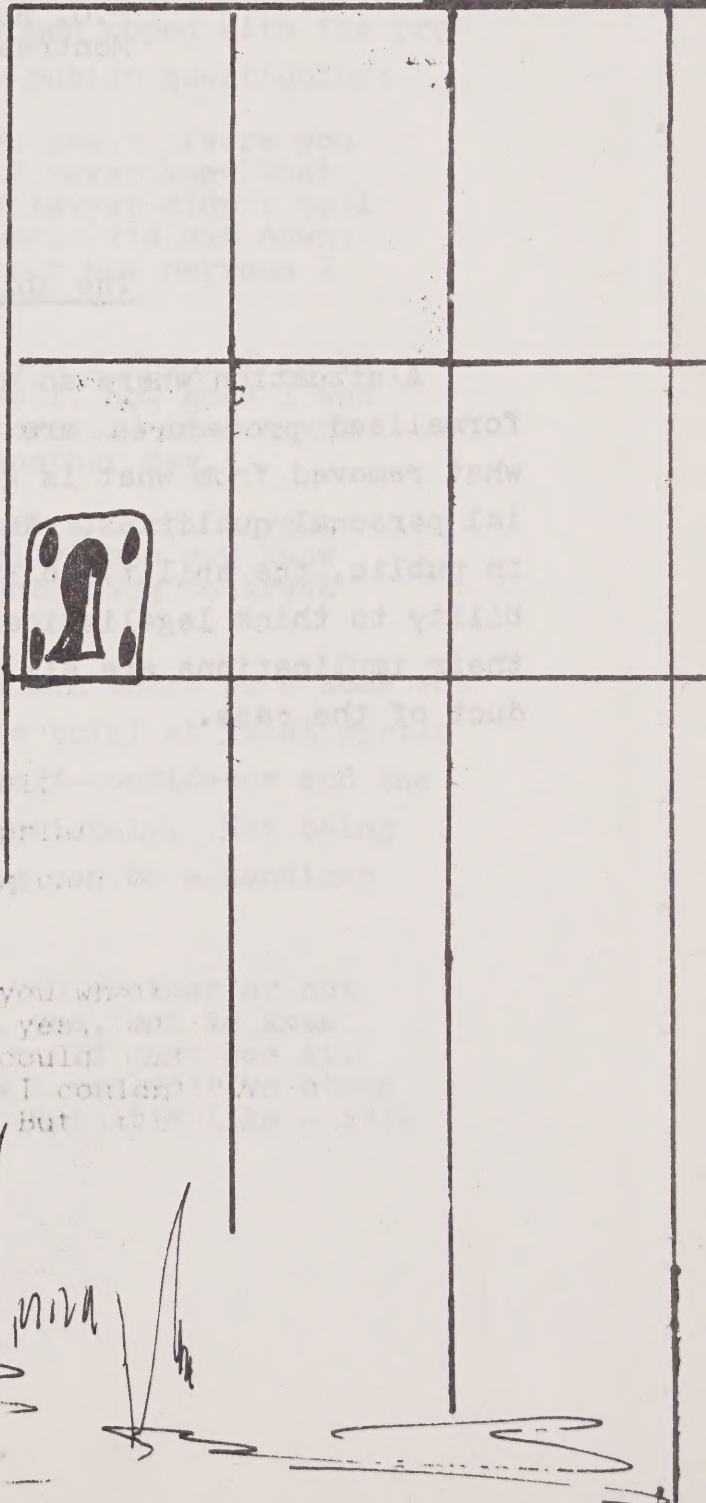
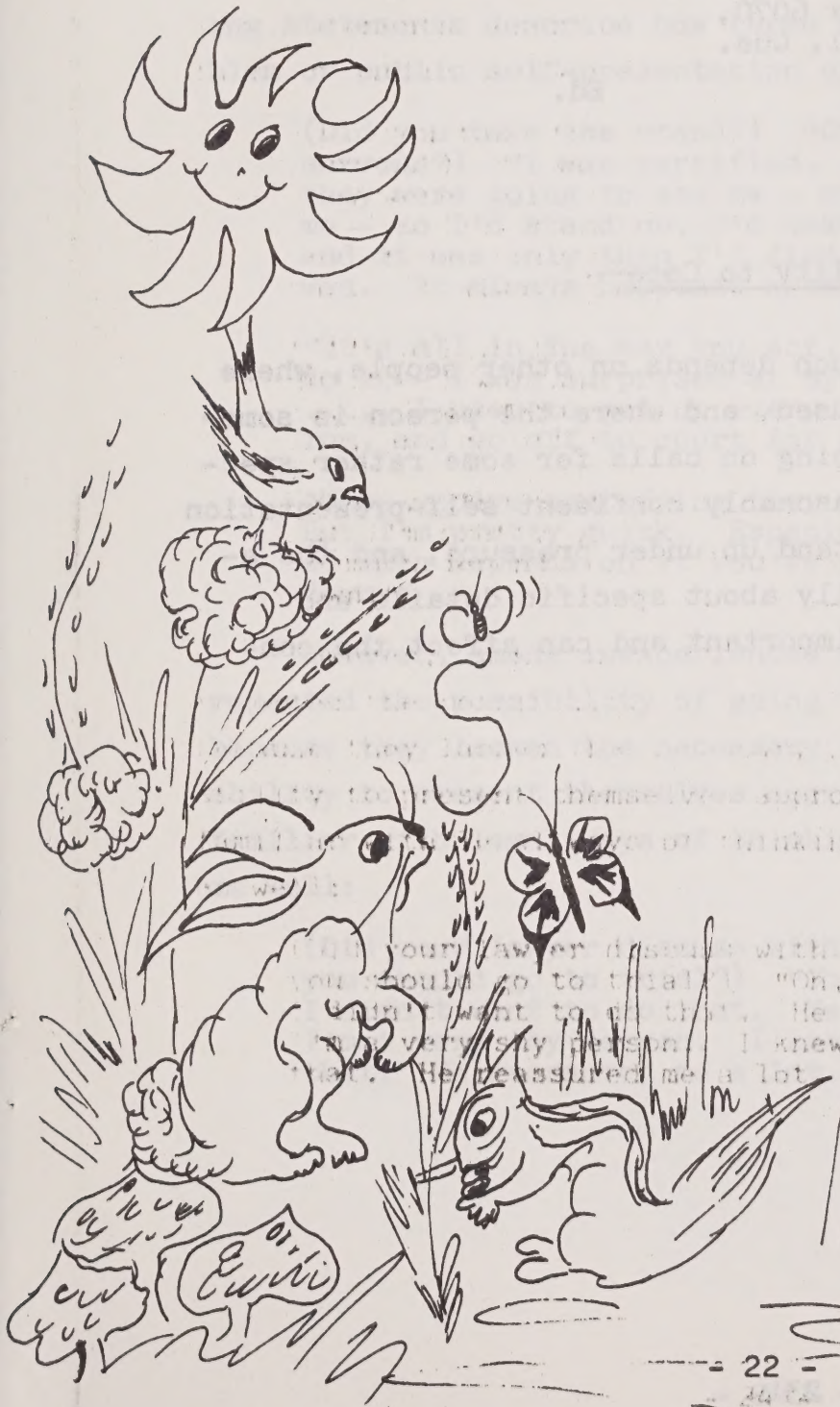


the way of helping relationships which can be an aid to the community as well as the accused.

... Nature in it's devotion Ruth Morris

Carries all things...

... Man should strive to do the same....



Learning About the Legal System

This is the last of a three part series. Copies of the entire report can be obtained by writing TIGHTWIRE or

CATHY WATSON at 93 Norwich St.,
Cambridge, CB2 1ND
England

or Dept. of Sociology,
McGill University,
P.O. Box 6070,
Montreal, Que.

Ed.

The Ability to Cope

A situation where so much depends on other people, where formalised procedures are used, and where the person is somewhat removed from what is going on calls for some rather special personal qualities. Reasonably confident self-presentation in public, the ability to stand up under pressure, and the ability to think legalistically about specific details and their implications are all important and can affect the conduct of the case.

A woman will also have to cope with the general uncertainty about what will happen to her. Being good at, for example, standing up under pressure is of course a matter of degree; even without previous experience or even prior thought about the possibility of being arrested, most people discover some resilience. A woman can also find, rather unexpectedly, that she is at least adequate in coping with her situation or even a good deal better than she had imagined. The following statements describe how three women coped with the problem of public self-presentation or public questioning:

(Did you take the stand?) "Oh, yes." (Were you nervous?) "I was terrified. I never knew what they were going to ask me - my lawyer didn't tell me - so I'd stand up, I'd answer, I'd sit down, and it was only then I'd find out how nervous I was. It always happened after."

"It's all in the way you act, and I found I could do it - I was surprised at myself, how good I was I used to get up every morning, take a valium, and go off to court for another day."

"When you're testifying they try and trick you. But I'm pretty quick. Especially when you know so much depends on it you're not going to break down."

However, among inexperienced women there were some who rejected the possibility of going to trial at least partly because they lacked the necessary self-confidence and the ability to present themselves appropriately. Not being familiar with legal ways of thinking can be a handicap as well:

(Did your lawyer discuss with you whether or not you should go to trial?) "Oh, yes, but he knew I didn't want to do that. He could just see it. I'm a very shy person. I knew I couldn't've stood that. He reassured me a lot. But it's like - it's

the same when you go and see a doctor. His mind was sort of speedy I don't think we communicated very well somehow."

The problem of uncertainty seems to be coped with most easily by resigning oneself to the inevitable or expecting the worst. However, it is possible to live just with the prospect of change, the possibility that things may go badly:

"(When I was out on bail) I guess I got used to being in that situation. I got used to the ambiguity. I got so I could handle it, knowing that I had seven years hanging over my head, not knowing that those seven years were going to be like, knowing it depends on other people."

The period when a person is on bail and awaiting trial or sentencing is usually described as one of intermittent uncertainty - the possibility of going to jail is a worry that surfaces from time to time, and especially just before going to court. On remand it is less easy to maintain distance. Then the problem is often one of simply keeping yourself together in the immediate present:

"I don't care any more. And why I don't care - I can't do anything. I just sit and I wait I sleep all I can. I sleep till lunch. Then I go back to sleep. I can't get involved. I can write, that's all I can do "(Later)" I get depressed sometimes, and then I cry. But what good does that do? You stop crying and you're still here. You're still in prison."

"It's getting really boring. It's monotonous. It really gets to you after a time. Some of the girls're going dingy. I've changed, I know I have. Everyone says so. I phoned my boyfriend last night and I got into a fight with him. I ended up hanging up the phone. Then I went back and cried. I never used to be like that. I used

to be able to keep my cool I can't even get involved in anything any more. I always used to be doing things Now even if I watch the television I can't get into the T.V. show, I used to get into the shows. It's something you can do in here. Now I'm just sitting there and I'm in prison. I'm not thinking of anything, 'cept I'm in prison. It's like being stoned all the time - naturally stoned. Sometimes I can get into writing a letter. I like to get letters, but that's all. Last night I lay in bed and I couldn't remember anything I'd done. Nothing. A whole day just gone."

The experience of being arrested and processed through the criminal justice system therefore requires a certain toughness, assertiveness, and confidence in dealing with other people. It also requires a certain skill in keeping thoughts and emotions under control. Generally, it seems to be a question of not being too vulnerable or too easily intimidated and staying a bit apart from what is going on. Once this approach has been mastered a person is also less likely to notice the troublesome features of the situation - the absence of trust and personalised treatment, the lack of involvement and concern. In other words, a woman loses the distinctive characteristics of an "inexperienced offender."

Barrie rejects gift suggestion for prisoners

BARRIE (CP) — City Council has voted 11 to 2 not to spend \$100 on reading material for prisoners at the Barrie jail.

Council rejected Alderman Janice Laking's request to repay the prisoners for the work they did in the city recently by buying them reading material.

Alderman Gord Mills said the work the prisoners did was to repay society for their crimes. He said the prisoners could read the Bibles available at the jail. Whig-Standard

The Importance of Experience

Women who have previously been convicted themselves or who have lived in social worlds where arrest and conviction are not uncommon are in fact much less likely to remark on the overall style of the interaction between people or the strange and often "unreal" character of court proceedings. They are also frequently prepared for the fact that they will probably be arrested sometime and for the fact that, once arrested, they will probably go to prison. There is, then, a more matter-of-fact and practical approach to the whole affair.

Knowing what to expect includes assuming what inexperienced women discover and treating this as a fact of life. The comments that people who are experienced make about the system in general often closely resemble the comments that inexperienced women make about their own experience. For example, there is the contrast between the formality of the proceedings and the participants' lack of involvement:

(What's your general view of courts and all that?)
"Oh, it's a farce, a complete farce. It's not even decided there, it's decided beforehand. But they still go through all the motions because that's the way things are done. And everyone knows it doesn't mean a thing. You know it, they know it, but they still pretend they're doing everything by the book."

There is awareness of the variable nature of the "facts" and of the defendant's dependence on other people's decisions:

(You said something before about the fact that you knew what courts were like. Could you tell me what it was you knew about the way courts work?) "Oh, that it's all bullshit. It really is. The prosecutor stands up and lies. Your lawyer stands up and lies. You know if you tell the truth you get

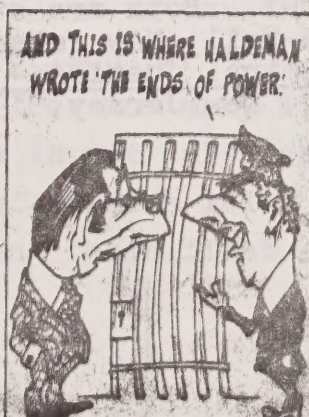
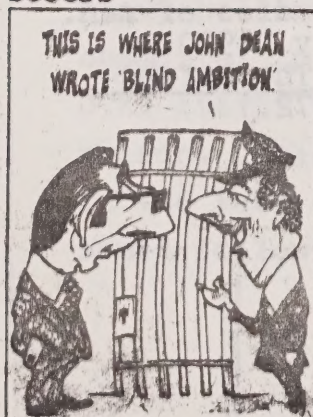
twice as much time - or you get half as much time. You never know."

Then there is the absence of humanitarian concern and the apparent irrelevance of the defendant to what goes on:

(I think I know this generally, but, like, what's your general impression of the court process?)
"It's a farce, a complete farce. It really is."
(How do you mean exactly?) "Oh, like they don't care. They don't care at all. Do you think they care what happens to you, what they do to you? Do you think they care about the consequences of what they do to you? Do you think the judge who sentenced me has ever taken the trouble to come here? No, they just sit on their arses all day long, raking it in. They have no real goals So you just stand there like a piece of meat or something. It's very dehumanizing."

Previous knowledge and experience do not seem to make people insensitive to their situation. Nor do they mean that people cease to care (though even this can happen). Knowledge and experience do, however, provide rather clearly defined ways of thinking about the situation and a general analysis of it. The emphasis is also shifted away from the personal and potentially upsetting aspects of the experience and towards an overview of the way official people inevitably act and the way things are necessarily done.

SCOOPS



by Doug Sneyd

Prisoners and Research

The amount of research done on prisoners is really staggering, and I am sometimes embarrassed about the prospect of adding to it. But almost all research on prisoners looks at them - their personality characteristics or life-history, for example - in isolation from the criminal justice system and in isolation from the situation in which they are currently placed.⁽⁴⁾ The experience of being processed through the courts and of being incarcerated is the one thing that all prisoners share - it is what makes them prisoners. The failure of criminologists, sociologists, and psychologists to look at prisoners' behaviour and attitudes in relation to the legal and correctional system is, then, a curious omission. This is my first brief attempt at making prisoners' views and reactions understandable in the context of their situation.

(4) There are two important exceptions to this - Irwin's book on the prisoner's view of the indeterminate sentencing system in California and Casper's book on the defendant's view of judicial processing in Connecticut. Both are studies of men. (John Irwin, The Felon, Prentice-Hall, New Jersey, 1970. Jonathan D. Casper, American Criminal Justice - The Defendant's Perspective, Prentice-Hall, New Jersey, 1972.)

CBC Talk by Commentator Rod Dewar - 4/21/78

Bernard Shaw said a half-century ago that nothing a Criminal does to Society is as unjust as what Society does to Criminals. If we discount the violent acts committed by the criminally insane -- one doesn't have to be a bleeding heart to appreciate the contemporary relevance of Shaws statement. In fact the present narrow, legalistic definition of insanity used by the courts in sentencing mentally ill offenders to terms in penitentiaries is in itself a measure of how unjust our system of punishment is. To what should be our national shame, this country has long been known as one of the most harshly punitive in the Western world. Not only are most of our prisons antiquated, creaking, fortress-like medieval horrors, but even the new ones are overcrowded to the extent that psychiatric treatment of any kind, much less rehabilitation, is a sour joke.

According to the Law Reform Commission and the Commons Sub-Committee on Prison Violence, these institutions are "overcrowded" for the simple reason that too many people are sent to jail. Crimes that in more enlightened countries are dealt with by fines, or by requiring the offender to perform some socially useful work in the community, or to pay restitution to the victim result in heavy prison terms in Canada. In this country, the rate of committal to prison per 100,000 population is 240. In the U.K. its 59. Far too many first offenders are sent to prison. This is not only inhumane, its counter-productive in the face of studies which have shown that people imprisoned following their first conviction are twice likely to

committ a second offense as those whose punishment doesn't include jail. Is it any wonder that 70 percent of the men we send to jail are repeaters? In spite of the public call for harsher laws and stiffer sentences, any penologist will tell you that putting a man in prison for a long time only reinforces his hatred of society. The Dutch are clever enough to recognize this. For example, in Holland in 1975 (the latest figures I have) only 113 people were given sentences of 2 or more years. In the same year Canada sent 4,322 of its citizens to federal penitentiaries, which means anything from 2 years to life. Admittedly, Canada has a population of some 22 million compared to Holland's 14 million, but that still doesn't account for the wide disparity. What valid reason have our courts for giving much longer sentences than their Dutch or English counterparts other than the negative one of perpetuating an expensive, futile and self-defeating system? Our economy may be in a shambles but the prison system continues to be a major growth industry. At any given time we have roughly 20,000 people serving time in provincial and federal prisons.... In our federal penitentiary system, the 9,450 guards, officers and wardens outnumber the 9,443 inmates. The fact that so many people have in interest in the status quo may partially explain why changes, like those suggested by the recent Commons Sub-Committee on prison violence, meet with so much resistance. Also, how long has it been since you've heard a politician, irrespective of party, campaign for prison reform? The indifference of our politicians reflects the uncaring attitude of the public to the fate of those in prisons.

In its last report, which is probably gathering dust in

some government archive, the Law Reform Commission stated that at a conservative estimate at least half the people in jail shouldn't be there. This was a reference to the thousands imprisoned for alcohol and other drug violations, prostitution, crimes of passion committed during a family quarrel, gambling and so on. Surely there are ways of handling such people other than putting them behind bars where they have little to do but sit and wait, sometimes for years on end. What a tragic waste, not of money, although it costs \$18,000 a year to keep a man in jail, but of human lives. Those who because of some aberration MUST be confined for the protection of society are a tiny percentage of the prison population, even though their crimes are often the most highly publicized.

Perhaps the greatest evil of our prison system is the fact that it weights most heavily on the socially and economically deprived. Students of crime and delinquency tell us that what makes a person "criminal" is not the fact that he has committed a crime (because non-criminals have done that too) but the fact that he was caught, tried, convicted and punished. Those caught up in the system are overwhelmingly the poor, the working class, members of minority groups, immigrants, people of low intelligence and others who are in some way at a disadvantage. Those who beat the system and stay out of jail are the affluent criminals, the corporate criminals (like the financial and industrial robber barons), white-collar criminals, organized criminals and intelligent criminals. So our society, through its legal system, selects for punishment a scapegoat group of usually working-class people lacking education, influence and resources -- while members of the middle and upper classes are relatively immune. To the social class factor we can add "race". For

instance, although "native" persons in Manitoba account for only 8 per cent of the province's population, they make up half the population at Hedingley Provincial Jail.

Prisons, even the best of them, are first, last and always instruments of human degradation. They brutalize both the prisoners and the underpaid and undertrained guards. Yet amid all the argument over penal reform, amid all the rival theories, amid the rattle of clichés and thunder of slogans, one fact is undeniable. It is that imprisonment as a means of reducing crime has demonstrably failed. It has failed moreover not in certain fields, or at certain times. It has failed totally. The prison population continues to increase and so does crime.

If the moral argument falls on deaf ears, the practical argument is irrefutable. Our system of punishment simply does not work. Yet no serious thought is being given to the possibility of devising an entirely different method. In no other aspect of society could something so inefficient not to say inhumane, have lasted so long unchanged. Our penal system causes crime instead of curing it ---- and we do nothing!

Prison Activists Facing Life Terms

VANCOUVER, B.C., CANADA- Two feminist prison activists are facing sentences of up to life imprisonment in the wake of a desperate break-out attempt here in January by five prisoners at the maximum-security B.C. Penitentiary, the scene of more than a dozen mass insurrections, hostage-takings and escape attempts in the past decade.

The charges against Betsy Wood, 48, and Gay Hoon, 32, are the most serious and the most arbitrary to confront politically-active people on Canada's West Coast in more than a generation. Wood and Hoon, long-time day-care and women's work-place organizers, have been key figures in the campaign to focus attention on the Pen's solitary confinement unit, which prison experts have called one of the most brutal and inhuman in North America.

The federal authorities have already given signs they intend to use the trial to incite public opinion against the growing Canadian prison movement. For instance, when Wood and Hoon were first brought to court they were denied bail on the grounds that they were a menace to society and would engage in violent activity if they were let out on the street. The two activists were finally sprung on \$40,000 bail each after 65 letters of reference from friends and acquaintances were gathered, virtually overnight, attesting to their long standing and well recognized pacifist sentiments.

Wood and Hoon are charged with attempted murder and several other offences related to aiding an escape attempt. The attempted murder charge, which carries a maximum life sentence, was pinned on them on the grounds that Wood and

Hoon bear equal responsibility because one of the prisoners stabbed a guard during a scuffle.

The two women were present in the B.C. Pen visiting area on January 28 when a prisoner smashed through a reinforced glass partition with a sledgehammer, in an apparently well-coordinated plan to overpower the guards there and escape out of the visitor's entrance. Five prisoners, all of whom now face charges as a result of the incident, then made their way through the hole in the glass and into the visitor's waiting area.

The attempt aborted when the guards managed to close and lock two doors and escape, leaving behind 13 visitors-including Hoon and Wood- as hostages. In the longest such seige in Canadian prison history, the ensuing deadlock held firm for a week while negotiations were conducted between the prisoners and police officials, until finally the hostages were released unharmed and the prisoners returned to custody in solitary confinement.

Wood and Hoon were immediately arrested. At their first court appearance a few days later, the prosecution alleged that Wood had arranged for a car to be parked right outside the visitor's entrance, and that Hoon had supplied a gun.

The prosecution doesn't have to reveal its case until the preliminary hearing, scheduled for June 12th in New Westminster (B.C.) provincial court. If the court decides that a prima facie (credible) case has been made out, Wood and Hoon will be bound over for trial, probably this fall. Meanwhile, the five prisoners face trial in New Westminster supreme court beginning Monday, May 29th.

The Prisoners

One overpowering experience is shared in common by the five B. C. Pen prisoners who face charges as a result of the January 28th break-out attempt: they've all done time in solitary for challenging the authority of the system inside the walls and most of them have formed strong common bonds as a result.

Andy Bruce, 29, has been in solitary for most of the past 7 years, ever since he helped engineer a strike by prisoners protesting the beating death of a Native Indian prisoner by guards in the hole. He has been involved in four hostage-taking incidents- two in attempts to break out of solitary and the prison altogether, one to win a transfer to another prison, and one to draw attention to conditions in the hole.

Bruce, who is serving life for murder, became a national figure in 1975 during an escape attempt in which the prison tactical squad and killed hostage Mary Steinhauser (A prison social worker considered to be sympathetic to prisoners). The ensuing official investigation provided a forum for prison groups to focus on conditions in the hole. Bruce was also one of the eight prisoners who took part in the "cruel and unusual punishment" suit against solitary.

Steve Hall, 28, first encountered solitary at the age of 16, and has spent a total of about five years there since; mainly for offences against prison discipline. He once escaped from the Pen by stabbing himself in the stomach with a screwdriver and then overpowering the guard on the way to the hospital. Hall is now serving 16 years for attempted murder as a result of a bank robbery attempt in which, in

part, he was trying to raise money to help his friends still in solitary. He has been a close personal friend of Bruce since they met in the hole in 1972. He faces considerably more time for his several escape attempts, along with the current charges.

Richard Wright, 35, serving 20 years for robbery, had his introduction to B. C. Pen a year ago when he was placed in solitary immediately upon his admission. He met Bruce in solitary in 1976.

Dave Bennett, 29, a childhood friend of Bruce's, had a record of escape attempts before the current one. He was one of the prisoners who brought to light an incident where, during the 1976 holiday season, a guard handed prisoners in the hole a razor blade, wishing them "a Merry Christmas and a Slashing New Year". Five prisoners subsequently slashed their arms. (The incident was documented by a parliamentary prison committee in its 1977 report.) Bennett is now serving 21 years for robbery, and is facing other charges as well as the ones from the most recent escape attempt.

Ralph Saumer, 27, serving 23 years for robbery, spent eight months in solitary for his role in the 1976 non-violent mass insurrection, in which one entire wing of the prison was taken over by the prisoners for three days. Abolition of the hole was one demand of the prison population at that time.

The Prison Activists

Betsy Wood and Gay Hoon were long-time activists in the women's movement in the Vancouver area when they got involved in prison issues almost by accident.

It happened to Wood when she accepted the invitation of a friend to sit in on the 1975 "cruel and unusual punishment" hearings brought by eight B. C. Pen prisoners against the solitary confinement unit.

"While listening to that testimony, I struck by how prisons are the ultimate result of male-dominated political systems, and how similar are the conditions of people in solitary and women in the home." says Wood. "A housewife, isolated in her home, feels the same loneliness, frustration and inability to communicate that pain to anyone around her who will understand it. The end result, for both, has often been suicide."

Hoon took a day off work in 1976 to attend the preliminary hearing of Bruce, Lucas and Wilson on the Steinhauser hostage-taking charges, and soon found herself actively involved in prison issues. She says that prison work has represented a logical extension of her previous activities- working directly with ex-prisoners and families.

"Most of those women and children have a great need for day-care, jobs, job-training and decent housing; and their problems are only accentuated by a family member going to prison."

Wood herself was a working mother for many years before getting actively involved in the women's movement. She helped organize the cross-Canada abortion caravan in 1970, set up the first day care for under-threes in East Vancouver and was a key figure in several occupations of government offices in the early 1970's.

Hoon was a day-care worker who got squeezed out of a job after she started organizing herself and her co-workers

into the Service Office and Retail Workers Union of Canada (SORWUC), a small, anti-bureaucratic union with a strong feminist orientation. Since then, she has put in long hours on SORWUC's successful organizing drive to crack Canada's powerful national banks.

In their prison work, Hoon and Wood have drawn on their experience of non-violent tactics in the women's movement. They have lobbied, picketed, petitioned, written letters and harrassed and hounded politicians when they came to town, among them Prime Minister Pierre Trudeau. In short, they've made use of every conceivable "legitimate" channel of protest against what is unarguably a brutal and vindictive conspiracy against human rights and dignity-- the Canadian penitentiary system. And they have never lost their faith in the power of reason.

For more information on the upcoming trials, write to:

SOLITARY CONFINEMENT ABOLITION PROJECT,
P.O. Box 758, Stn. A,
Vancouver, B. C. Canada

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VICTORY FOR PRISON ACTIVISTS!

NEW WESTMINSTER B.C., CANADA-- Prison movement activists Gay Hoon and Betsy Wood won an important victory June 22 when all charges against them in connection with a recent breakout attempt at the B.C. Penitentiary were thrown out for lack of evidence.

Provincial court judge Lorne Clare ruled at the conclusion of a two-week long preliminary hearing that the prosecution had failed to make a credible case in alleging that Wood and Hoon had assisted the five prisoners in the breakout attempt. Clare's cataloguing of the points not proven gave a clear indication of the attempted railroading of Wood and Hoon by the prosecution and the Canadian Penitentiary Service. Both Hoon and Wood had long been active in the campaign against solitary confinement at the B.C. Pen.

The prosecution had tried to prove that Wood and Hoon had rented an apartment and stocked it with clothing and food prior to the breakout, and that Wood had rented a car and driven it to the B.C. Pen on the day of the incident. It also alleged that Hoon had brought a gun into the Pen's visiting area that day, although no evidence of this was presented at the hearing.

The preliminary was held to determine whether Wood and Hoon should be committed for trial on the charges, which included attempted murder (a guard was stabbed by one of the prisoners). But they're not out of the woods yet: the prosecutor, obviously shocked by the unexpected turn of events, is now hinting that he may proceed by direct indictment against the two--bypassing the judge's decision and asking the Attorney General to sign the papers committing them to

trial.

The five prisoners charged in the escape attempt had all spent time in the B.C. Pen's solitary confinement unit, considered to be one of the most brutal and inhuman in North America. Conditions in the solitary confinement unit have been a major grievance in the more than a dozen strikes, riots and hostage takings at the B.C. Pen since 1970. One of the five prisoners, Steve Hall, has already received a life sentence in connection with the incident. The other four-- Andy Bruce, Ralph Saumer, Richard Wright and Dave Bennett, face trial in the fall. Meanwhile, letters of protest are urgently needed to be sent to the Attorney General of B.C., Garde Gardom, at the Legislature Buildings, Victoria, B.C., Canada-- demanding that further persecution of Betsy Wood and Gay Hoon be stopped. In addition, the Defence Committee is still in need of funds to cover the costs of the preliminary-- costs amounting to approximately \$15,000 to date.

Address: Wood-Hoon Defence Fund,
c/o CCEC Credit Union,
#10-246 E. Broadway,
Vancouver, B.C., Canada.

submitted by the
Solitary Confinement Abolition Project
Box 758, Station A
Vancouver, B.C.

A SHORT HISTORY OF THE DOUKHOBORS

by Maureen Sager

The Canadian public has never really understood the Doukhobors - who they are, where they came from, what they want, why their protests take the form of arson and nudity. Because media reports have tended to focus on the more sensational aspects of these protests, with only cursory attention paid to Doukhobor beliefs and history, the Doukhobors are more commonly regarded as criminals and lunatics than as a people struggling for freedom to practice their religious beliefs. These beliefs include opposition to private property, militarism, nationalism and public school education.

Of private property, they say: "The land is your mother and you cannot buy and sell your mother." Of public school education, they say: "When they teach arithmetic in public schools here, they aren't teaching you only how to add and subtract. They ask you 'Johnny bought an apple for ten cents. He sold it for twenty. How much money did Johnny make?'" They don't like the way military conquerors are glorified in the school system and are opposed to the nationalism and patriotism demanded of the students. They feel they should have the right to educate their children without outside interference from the state.

Without some knowledge of Doukhobor history and tradition, it is difficult to understand why the Doukhobors are still carrying on their struggle against the Canadian government despite many harsh measures to control them. Even in 1976 eight Doukhobor women were serving prison terms, for protesting in defense of those beliefs.

The origins of Doukhoborism are obscure. When they emerged into recorded history around the middle of the 18th century, they were gathered in southern Russia, in the Ukrainian province of Kharkow. They called themselves the "Sons of God" or "Christians". The latter name implied that they were the "true Christians". They were considered heretics and opposed the established Russian Orthodox Christian Church, which was closely allied with the Tsar and the cruel aristocratic regime which enslaved most of the peasants.

The "Sons of God" were escaped soldiers, convicts and peasant-serfs who wanted to live a truly Christian life as taught by Jesus of Nazareth. They believe in the communistic form of Christianity, in which everything is shared equally between all people. They believe that every living person is divine and has the spirit of God dwelling within them and that it is therefore wrong to take the life of another person. They recognize no authority as being higher than the teachings of God.

This refusal to recognize any Church or government laws or authority was set out clearly in the Doukhobor oral tradition - a series of songs, psalms, parables and teachings called the Living Book. The Living Book was changed and added to by many generations of believers as they went through different experiences and changes. They regarded the Bible as a source of wisdom, but one that was frozen in the past.

The only external symbols of their faith were (and are) bread, salt and water. There are no crucifixes or statues in their meeting or prayer halls -- simple buildings which took the place of the elaborate churches of the Orthodox religion.

Toward the end of the 18th century the "Sons of God" began to call themselves "Dukho-bortsy" or Doukhobors, meaning those who struggle by means of the spirit and not with physical violence.

The Doukhobors, as religious dissidents, were persecuted by Tsarist authorities and driven from one part of Russia to another during the late 18th and 19th centuries. They had been living for 40 years in the Trans-Caucasus area of southern Russia (a mountainous region bordering on the east coast of the Black Sea) when a momentous crisis occurred.

The crisis began in 1887 when universal military conscription was introduced in the Caucasus area. The Doukhobors were unhappy, but submitted after their radical young leader, 27-year-old Peter Vasilevitch Verigin, was arrested on suspicion of preaching pacifism and exiled for five years to the far distant province of Arkhangel'sk (Archangel), 1500 miles to the north on the White Sea. In 1890, he was sent even farther north to Kola, a port city in the province of Murman'sk on the Arctic Ocean. In 1892, another five years was arbitrarily added to his sentence and he was sent back to Shenkursk, his first place of exile.

Meanwhile, Doukhobor young men continued to serve in the army under duress. During his years of exile, Verigin had the opportunity of becoming acquainted with many different types of political exiles and began to read the writings of 19th century writers. He was especially inspired by the Tolstoyans who were suffering imprisonment and exile for adherence to their pacifist principles.

In 1894, Tsar Nicholas II, newly ascended to the throne of "Holy Mother Russia", demanded an oath of allegiance from

all his subjects. This oath involved a pledge to defend the Crown. The Tsarist authorities began by requiring the oath from political exiles who, like Verigin, were not under the strictest rules of banishment, as a kind of test of their loyalty. Verigin was threatened with flogging and exile to the far north of Siberia if he refused.

After discussing the situation with Doukhobor delegates who travelled secretly between the Caucasus and Shenkursk, Verigin decided to refuse to swear allegiance. Verigin and the Doukhobors had two options: continued submission to Tsarist authority, or resistance. They chose to resist, and the Doukhobor messengers carried Verigin's instructions back to the Caucasian settlements: no Doukhobor would take the oath, Doukhobor would serve in the military any longer and all Doukhobors would destroy any kind of guns, weapons, swords and military knives they possessed. The time of this ceremony - Burning of the Arms - was set for the following spring. Verigin was immediately exiled to Obdorsk, a small outpost at the mouth of the Ob River on the Arctic Ocean coast of northern Siberia.

On Easter Sunday, 1895, Doukhobor conscripts in the Army laid down their arms and refused to go on parade. They were immediately imprisoned and one man was flogged to death. Still they continued to resist.

On June 28 and 29, 1895, 7,000 Doukhobors in three different settlements made teepee-like pyres of their weapons, and using wood, dung-cakes and 700 pounds of kerosene to fuel the flames, they destroyed their arms. As the rebels stood singing around the fires, Russian Army Cossacks, tipped off by informers, charged the defenseless men, women and children. Some 300 people were arrested, some were beat-

en to death, others were sent to exile in Siberia. Four thousand were driven from their villages into malaria-ridden valleys of the Black Sea coast. In the next year, 350 died from malaria, dysentery and malnutrition. Still the Doukhobors refused to submit.

Meanwhile, another secret messenger, Michael Androsov, made the long journey to Obdorsk - ship, train, troika and sleigh. He was arrested as he approached Verigin's door and was thrown into prison. However, the local police magistrate allowed Androsov to dine with Verigin before the reindeer-sleigh arrived to take him away. When the sleigh left, Androsov was wearing Verigin's Boots. They had managed a swift exchange of footwear during their brief visit together, and the boots contained Verigin's messengers to his followers: continue to resist the government. "Though the body might be harmed, the spirit is invulnerable."

The Tsarist government was not going to back down either. Their policy for dealing with dissidents was quite simple: submission or extermination.

The plight of the Doukhobor resisters came to the attention of the world through Leo Tolstoy, famed author of the Russian classic, War and Peace. Influential humanitarians began to put pressure on the Russian Imperial Government to release the Doukhobors from their exile and allow them to migrate to another country.

Peter Kropotkin, a noted Russian anarchist explorer and writer, had visited Mennonite settlements on the Canadian prairies in 1897 after attending a meeting of the British Association in Toronto. He wrote an article mentioning the favourable land settlements the Mennonites had received from the Canadian government and published it in English in London in 1898.

The Canadian government had amended the Dominion Land Act in the late 1870s to allow Mennonites to settle in villages instead of on individual quarter sections. In May 1898, this "Hamlet Clause" of the Land Act was further amended to allow communal farming of large sections of land, in proportion to the total land held co-operatively. Before that, a certain proportion of each quarter section had to be farmed.

Kropotkin had visited Doukhobor settlements along the Amur River (bordering on Manchuria) in the late 1860s and been favourably impressed with their communal way of life. He was anxious to help their brethren in the Caucasus and wrote a letter about them in August 1898, to Professor James Mavor, a specialist in political economy at the University of Toronto. Mavor, an expert on immigration and agricultural settlements, advised Sir Wilfrid Laurier, the Canadian Prime Minister, and Clifford Sifton, Minister of the Interior, on immigration policies. Kropotkin pointed out the necessity of block land grants and referred to the Mennonite amendments. He stressed the need for an exemption from military service and commented favourably on the pioneering abilities of the Doukhobors, as did Tolstoy in his letter to Mavor about the same time.

The Canadian government and the railway companies were eager to bring in frontier settlers to cultivate the newly-opened areas of the northwest and to acquire a labour pool for further railway construction and development of resources.

The Doukhobors were becoming an international embarrassment to the Russian Imperial Government so the Imperial Family in St. Petersburg decided to remove this particular thorn from their sides by allowing the Doukhobors to go.

In December 1898, the Canadian cabinet passed an Order-in-Council extending the military exemption granted earlier to the Mennonites and other pacifist sects to include the Doukhobors. It was decided to grant the Doukhobors 800,000 acres in three different sections of the prairies, two separate areas north of Yorkton, Saskatchewan and another area near Prince Albert.

Wealthy Quakers and Tolstoyans raised the money necessary for transporting the settlers across the ocean, and Tolstoy dedicated his last novel, Resurrection, to the Doukhobors and donated the proceeds (\$17,000) to help with their settlement in Canada.

Some 7,500 Doukhobors arrived in Canada in 1899. Another 12,000 chose to stay behind in Russia. The first years in Canada were very difficult. The young men went out to work on railway construction and the young women hitched themselves to plows and turned over acres of virgin soil. The Community began to prosper as the Doukhobors lived out their motto of "Toil and Peaceful Life". But many struggles with the Canadian government lay ahead, and many Doukhobors were destined to spend long years in detainment.

As early as 1902, a group of Doukhobors, calling themselves the "Sons of Freedom" or "Freedomites" began demonstrating against government attempts to drive them off their land, and 1,700 people left their homes and trekked across the prairies in search of a "promised land" where they would not be troubled by interfering governments. The Freedomites are a sect within the Doukhobors who were not as prepared to compromise with the government as other Doukhobors; they also believe in more active forms of protest to defend their beliefs.

Doukhobors first took off their clothes publicly in this country in 1903, the same year in which the first incidents of arson among the Doukhobors in Canada took place. Both incidents were part of their struggle against a government that was threatening to take away their lands, and a reaffirmation of basic Doukhobor beliefs. The people who took off their clothes - some 52 men, women and children - were praying for justice and religious freedom. Twenty-eight were arrested near Yorkton after a posse of a hundred townsmen rode out on horses and in buggies, seized the demonstrators and forcibly clothed them. They were convicted of indecent exposure, sentenced to three months' imprisonment and sent to the Regina Gaol, where they were tortured.

"We went in the manner of the first man and woman, Adam and Eve, to show nature to humanity, to show how humans should return to their natural state," said Aleksei Makhortoff, one of the participants in that march. "If I want to speak to the Lord, why should I appear before him, all dressed up, all covered in things made by human hands? I want to appear before him and talk to him in my natural state, as I was born into this life."

A canvas binding on a threshing machine was burned in the first instance of Doukhobor arson in Canada. (In Russia, the Doukhobors had burned down Orthodox churches in their struggle there against authority.) The canvas was burnt in protest against the growth of materialism among the Community on the prairies. These early Freedomites were against the mechanization of agriculture and felt the Doukhobors should keep to a more simple way of life. When Freedomites burn their own homes or, as happened later, the homes of their leaders, they are expressing a renunciation of material

possessions, a denial of the value of earthly goods.

The Freedomites' main conflicts with the Canadian government have centred around the two basic issues of land ownership and public school education. In order to enforce their views, Canadian authorities have taken land away from the Doukhobors twice in this century, and have twice forcibly separated Freedomite children from their parents and relatives and put them in state-run institutions.

In 1907, The Canadian government confiscated 260,000 acres of communally-owned and -farmed land on the Canadian prairies when the Doukhobors refused to swear an oath of allegiance to the British Crown and register and farm as individuals. The Doukhobors had been assured they would be allowed to own and cultivate land as a community when they came to Canada from Russia in 1899.

In 1939 the B.C. government acquired \$7 million worth of Doukhobor land and agricultural and industrial enterprises in the Kootenays when the Doukhobor community was unable to pay off a debt of \$300,000. The insurance companies foreclosed after the Canadian government courts refused the Doukhobors protection under the Farmer's Creditors Arrangement Act, on the grounds that they were not farmers but a limited company. So the B.C. government paid the mortgage and took control of Doukhobor properties.

The real reason that the Canadian government seized the Doukhobor lands was that wealthy land speculators, who had financial ties and great influence with Liberal Party ministers, wanted to get their hands on these valuable properties. Taking the oath of allegiance was in practice no more than a formality.

"The Liberal ministers used the issue of the oath as an excuse to seize land for which there was public demand." (George Woodcock and Ivan Avakumovic, The Doukhobors, Toronto, Oxford University Press, 1968, p.221)

This 1907 land seizure resulted in the biggest land rush ever seen on the Canadian prairies, as agents of big financial interests scurried in to reap the spoils. The property was a good buy, for the Doukhobors had already done all the back-breaking toil of clearing and tilling the tough prairie soil.

The 5,000 Doukhobors who chose to stay with the commune and refused to swear the oath of allegiance received fifteen acres per family, a total 122,880 acres. The government kept the title to the lands allotted to the commune; it could be revoked any time at "the pleasure of the Government". This \$11 million loss of pasture land and other acreage made agricultural expansion of the commune impossible.

Doukhobors who agreed to sign for and farm their land as individuals received much larger land allotments. These 3,000 "Independent" Doukhobors received a total of 590,360 acres.

Over the years the Canadian government has used many different measures to break the spirits of the Doukhobor people, including the forcible detention in the 1950s of 165 Freedomite children for six years in a reform school in New Denver. The purpose was to "educate" the children.

The most recent instance of this government persecution is the case of the eight Doukhobor women who are presently serving prison terms in Oakalla Prison for various offences.

In January 1976, four Doukhobor women - Anuta Kootnekoff (65), Mary Malakoff (62), Mary Braun (55) and Mary

Astoforoff (2) - were given long sentences for setting a \$65,000 fire at Oakalla Prison in December 1974. An entire wing of a prison building was gutted after several small fires broke out simultaneously around the inside wall.

Mary Astoforoff received the heaviest sentence - three and a half years. Mary Braun and Anuta Kootnekoff were each sentenced to two years less a day and Mary Malakoff to one year. The women question the varying lengths of the sentences. They feel this is done deliberately by the courts in the hopes of dividing the women against each other. This tactic is unsuccessful, for the women say they feel not resentment, but joy, when one of them is released.

In 1975, two more women - Tina Zmaeff (51) and Polly Chernoff (58) - and Mary Braun, previously convicted for the 1974 Oakalla fire - were convicted of a variety of arson offences, including a fire on Easter Sunday, 1975, that destroyed the Brilliant Prayer Hall in Brilliant, B.C., a Doukhobor settlement located across the Columbia River from Castlegar. The women insist they did not start the fire. They say they were invited there by Orthodox Doukhobors for a sunrise ceremony and were standing beside the trees praying for the unification of all Doukhobors, as prophesied by the mid-19th century woman leader of the Doukhobors, Lukeria Kalmikova. They were at the scene of the fire, but so were many other people who were not charged. They were found guilty on circumstantial evidence at a judge and jury trial in Nelson, B.C. The women said at their trial that they were not guilty of the offence, and that when they had started fires before, they had always admitted it willingly.

Another two Doukhobor women, Polly Rezansoff (62) and

Lucy Hoodikof (53), are in jail because they "wanted to help their sisters" who are in prison. They sent seven different telegrams to the Attorney General's Department asking for the release of the women convicted on the Brilliant Hall fire. None of the legal means they employed helped the women in jail so, finally, in November 1975, they gathered in Revelstoke, B.C., to decide what to do. They were picked up by police along with another Freedomite woman, Mary Slastukhin, and charged with attempted arson after a fire broke out at a house there. Lucy and Polly were sentenced to one year each on this count, while Mary Slastukhin was acquitted in a Vernon court on February 10, 1976.

Lucy and Polly immediately joined the hunger strike at Oakalla to give "moral support" to their sisters. The strike was begun by the six Doukhobor women already in prison, to protest their unjust imprisonment.

At 2 p.m. on Saturday, May 8, the eve of Mother's Day, some Freedomite young people arrived at the gates of Oakalla Prison and began a five-day sit-in. Noreen Ostrikoﬀ (20), Lorie Berikoﬀ (16), Mickey Koodrin (16), Harvey Chernoff (18), Lena Poznikoff (17), Paul Chernoff (18), George Kinakin (19) and John Chernankoff made the 350-mile journey from their West Kootenay villages of Crescent Valley and Krestova to help their "spiritual sisters". Polly Chernoff, one of the imprisoned women, is the mother of Paul and Harvey.

In a statement released at the time they said: "We hope to achieve the release of our eight spiritual sisters. We believe they are innocent and were convicted mainly because of the prejudice against Doukhobors and their mis-

understood history."

"The women," they said, "are holders of precious knowledge of the Doukhobor tradition, which we need very much. We want them home with us."

The women in prison now feel the Canadian government has been pursuing a policy of genocide against Freedomite people by attempting to sway Doukhobors from their basic beliefs. In November 1975, four of the women - Mary Malakoff, Mary Braun, Anuta Kootnekoff and Mary Astoforoff - published two statements, Open Letter about Genocide and Now We Are Asking Why?, before they came up for sentencing.

The eight Freedomite Doukhobor women are still in prison at the Lower Mainland Regional Correctional Centre (Oakalla). The women ended their three-month-long hunger strike on May 27, when prison authorities and representatives of the Attorney-General's office promised to negotiate for their release if they ended the fast. This has not been done. The government has once again broken a promise made to the Doukhobors.

For more information about the Doukhobors, read: Koozma J. Tarasoff, A Pictorial History of the Doukhobors, published by the Western Producer, Prairie Books Department, Saskatoon, Saskatchewan, 1969.

George Woodcock and Ivan Avakumovic, The Doukhobors, Oxford University Press, Toronto, 1968.

Tanya, a beautiful novel of Doukhobor history, written by Eli Popoff, published by MIR Publications Society, Grand Forks, B.C., 1975.

The Arrow, a Kootenay Co-operative Journal, Box 3314, Castlegar, B.C.

MAKARA - Oct./Nov. 1976

More on Imprisonment of the Doukhabours

The following two letters were sent from Oakalla by five Doukhabour women to Claire Culhane of the Prisoners' Rights group in Vancouver. The reason for the imprisonment is not known by this paper, however the letters from the women describing their conditions in Oakalla speak for themselves. While the Doukhabours issue is not one that gives rise to sympathy, even among many fellow prisoners, it appears that the administration's handling of the problem only worsens an already sensitive situation.

Grand Forks, B.C.

June 12, 1978

We are the 5 Doukhabour women that were held in Oakalla for 12 days. We wish to bring to your attention the conditions we were held under. They brought us there on the 19th of May, with a promise that we would be held to-gether. They put us in the basement which is the punishment area. They let us eat one meal to-gether that evening. From then on they kept us locked up in solitary, except for 1 hr. the first 2 days they took us out for some air. And thats how we were all the time, and were not allowed to write or receive letters or visitors and also no phone calls.

And so we refused to eat, not being allowed to eat and pray to-gether. Also one of our sisters being close to 60 years old was sick all the time and was not allowed to phone her doctor. We asked to see the director but she refused to see us. We asked and waited for 2 days patiently, so this was being put on punishment for no reason at all. So we were given no choice but to send a live telegram by setting our bedding on fire. Mrs. Director then came down and gave orders that everything be removed from the cells, leaving one blanket each. Which left us naked on bare steel springs in wet dirty cells.

Shortly after came a man who called himself doc. Sholsh with his army of matrons to examine us internally, using toothe paste for a lubricant. Knowing that our people don't abuse and use our bodies in that disgusting manner. So cold and hungry we remained that way for remaining 10 days. Being only let out for a bath. In the cells the toilets were very old and unsanitary and the sinks were pluggged up most of the time. And glass was missing from the window panes. They were reparied only on the 7th day.

We ask for your help to get these horrible things out in the open, before we have to come back to these conditions again, as we are awaiting hearing.

Thank-you

We are - Naida Stoochnoff
Iga Hoodicoff
Pauline Berikoff
Marilyn Stoochnoff
Mary Braun

July 7, 1978

Thank-you for your letter and interest.

I am one of the five ladys that were in Oakalla prison (May 19/1978). My name is Pauline Berikoff. I'm the one that Dr. used toothpaste on during his examination for matches. When I seen five or six matrons and the Dr. coming in to my cell first. I couldn't figger out why so many of them and then I seen the Dr. had a rubber glove on his hand, then I started to scream, saying that our people do not hide matches internally. But they grabbed my arms and legs and pushed me down, then the Dr. turned to the matron and asked, "what can I use for lubrication", she grabbed a small tube of (close-up) toothpaste from my bed, and squeezed it on his finger. After they left I started burning inside and it all discharged all over the blanket. I didn't have anything in my cell that I could use to wash myself, no wash cloth or

toilet paper, everything was taken away.

Also we wish to add, what we also think is very important, that (Marilyn Stoochnoff) had her menstrual periods during the time of the examination and was sore for a couple of days after.

We all want to thank-you for your concern and we believe that God will help you.

Doukhobor jail treatment protested

After waiting outside Oakalla prison most of Monday, prisoners' rights activist Claire Culhane succeeded Tuesday in delivering a letter to Marie Peacock, the director of the women's section of the prison, protesting the treatment of five Doukhobor women being held in solitary confinement. Culhane said she was dragged away from the Oakalla gates by police officers Monday evening after Peacock had refused all day

to accept the letter. But with television cameras waiting for Peacock's arrival at the prison Tuesday, the prison director rolled down her car window to accept the document.

The women had sent a letter to Culhane complaining they had been left naked, with just a blanket and bed springs after they set their mattresses on fire when Peacock refused their request to see her.

The Vancouver Prisoners' Rights Group responded to the Doukhabours' plea by drafting this letter to Oakalla's director Ms. Marie Peacock. To assure its delivery, Claire Culhane waited outside to deliver the letter by hand to Ms. Peacock. The newspaper clipping from the Vancouver Sun describes this circumventing of the mails and the response it received! But the letter was at last delivered the next day!

17 June 1978

(DELIVERED BY HAND)

Ms. Marie Peacock, Director,
Oakalla Womens Correctional Centre,
Drawer "O",
Burnaby, B.C. V5H 3N4

Dear Ms. Peacock,

Enclosed you will find copy of letter received from the following five named women who were detained in your custody for twelve days from the 19th May 1978:- NAIDA STOOCHNOFF, OLGA HOODICOFF, PAULINE BURKOFF, MARILYN STOOCHNOFF, MARY BRAUN.

The situation as described in this document is not unlike ones described previously, as well as those detailed during the hearings of the recent Royal Commission on the Incarceration of Female Offenders. ** That these conditions continue to prevail must be viewed as an intolerable state of affairs.

Pending the reversal of the decision which ordered the writer barred from visiting prisoners at your institution, you will appreciate that the option to notify other concerned members of the community so that they may do so, remains one which must be utilized under the circumstances.

We look forward to your reply,

Yours truly,


Claire Culhane

for: PRISONERS' RIGHTS GROUP (PRG)

encl.1

** Your attention is drawn to the following recommendations:

No.31) inmates spend at least one hour outside every day;

No.45) family visits continue on a regular basis;

No.49) all censorship of mail ingoing and outgoing stop forthwith.

- cc - Atty-Gen. B.C.
- Sol-Gen. Canada
- Min. Justice Canada
- Madame Justice P.W. Proudfoot
- Stuart Leggatt, MP
- Erik Nielsen, MP
- M. MacGuigan, MP
- R. Brown, MLA
- A. MacDonald, MLA
- E. Dailly, MLA

- Vabe. Sun
- Vanc. Province
- C.B.C.-TV
- B.C.T.V.
- CBC Ombudsman
- Georgia Straight
- Kinesis, Status of Women
- Inspections & Standards

- Tightwire Editor, Kingston Women's Prison;
- Lucy Hoodicoff
- B.C. Civil Liberties Assoc.
- Registered Nurses Assn. BC
- Medical Assoc. of B.C.

Pettit's Mountain

By PHYLLIS PETTIT

I allege that the person named in the caption is a minor who comes under Section 601 of the Juvenile Court Law of (name of state) in that:

The minor is in danger of leading an idle and dissolute life in that on or about August 10 she was found in (name of town) without proper guardianship.

The minor is detained and taken into custody on August 10. Therefore I request that the minor be declared a ward of the Juvenile Court.

Signed by the Deputy Probation Officer.

The above is a petition for the arrest of a 16-year-old girl. On what charge? For being "in danger of leading an idle and dissolute life."

The girl, Kathy, tells it like this:

"Bill and I were going to take this trip, you know? Just drive to this state out on the coast and visit Carol, his cousin. I put a few things in an old red duffel bag and I took my flute. I don't go anywhere without my flute. I just didn't bother to tell anyone I was going.

"Bill and me were sitting there in the car looking at a map, trying to find out where Carol lived, it was a heck of a big state, when these two policemen walked up and ask me who I am - how old I am. First thing I know they are telling me I have to go to have a talk with the juvenile officer.

"They didn't say a word to Bill, and he doesn't look any older than I do. All he could say was, 'Don't worry Kathy, I'll help you.' But I had this feeling that nobody was going to help me, nobody was going to stick their neck out to help me even if they could. All I took with me was my purse and my flute. I couldn't leave my flute.

"At this court house, I guess it was, I got so hungry just sitting there wondering what was going to happen to me, and god, how I needed a cigarette. One of the policemen who had brought me in was real nice. He bought me a couple of candy bars and gave me the rest of his package of cigarettes.

"When it was my turn and these two guys started asking questions, they had a judge and a referee, I didn't know what was going on. I just knew I was scared stiff and here these guys were talking about constitutional rights and self incrimination. That's when I started wishing I had paid more attention in civics class."

Reprinted courtesy of
Equinox, The Women's
Suburban Newspaper,
Box 133, Newton Centre,
Mass. 02159

- Editor

The minor is informed of constitutional rights including rights to counsel.

The court finds the minor intelligently waives rights to be represented by counsel at this hearing.

The minor personally and affirmatively waives constitutional rights to confrontation and against self-incrimination. The allegations of the petition are admitted by the minor.

The court finds the allegations of the petition true beyond a reasonable doubt in that the minor is in danger of leading an idle and dissolute life.

"It didn't take them long to figure out what to do with me."

It appears to the court that it is a matter of immediate and urgent necessity for the protection of the minor that the minor be detained.

The court orders the minor detained at the County Juvenile Hall pending the hearing.

"I kept thinking: this isn't happening. It can't be happening - not to me!

"At the Hall they took my purse and my clothes and my flute - and they gave me this awful pair of wrinkled bloomers. One thing about those bloomers - they made you feel like you belonged! When the door to my cell clanged shut behind me you wouldn't believe the noise - and the feeling it gave you. I touched the cold metal and looked at the girl across the cell who was looking at me and it made me sick to look at her because I knew I was looking at myself.

"In the next cell there was a girl bleeding all over. She had just been brought in after having an abortion. She looked like she needed to be in a hospital.

"On farther down the Boss Woman was having troubled with two girls. One had caught the other

Pettit's Mt., fr.6

in the shower and had cut her all over with a razor blade - and her being wet like that, she was a mess. Because of their fight they were locked in a cell together for punishment. That's the kind of protection you got in the Hall.

"The girl in the cell with me was quiet, and I guess like me, scared sick. I can't remember saying over a dozen words in that damn place. All I was thinking was: Could I get a call through to home? And would anyone listen if I did? What would Mom say? I knew what my stepfather would say. Was there anyone who could help me get out of this damn place?

The court authorizes probation officer to release minor upon completion of transportation arrangements to minor's home. The court authorizes probation officer to bill and accept funds from responsible relatives.

"The waiting, wondering if you would get to go home or if you would be 'detained' somewhere else - like on a work farm - that was hell.

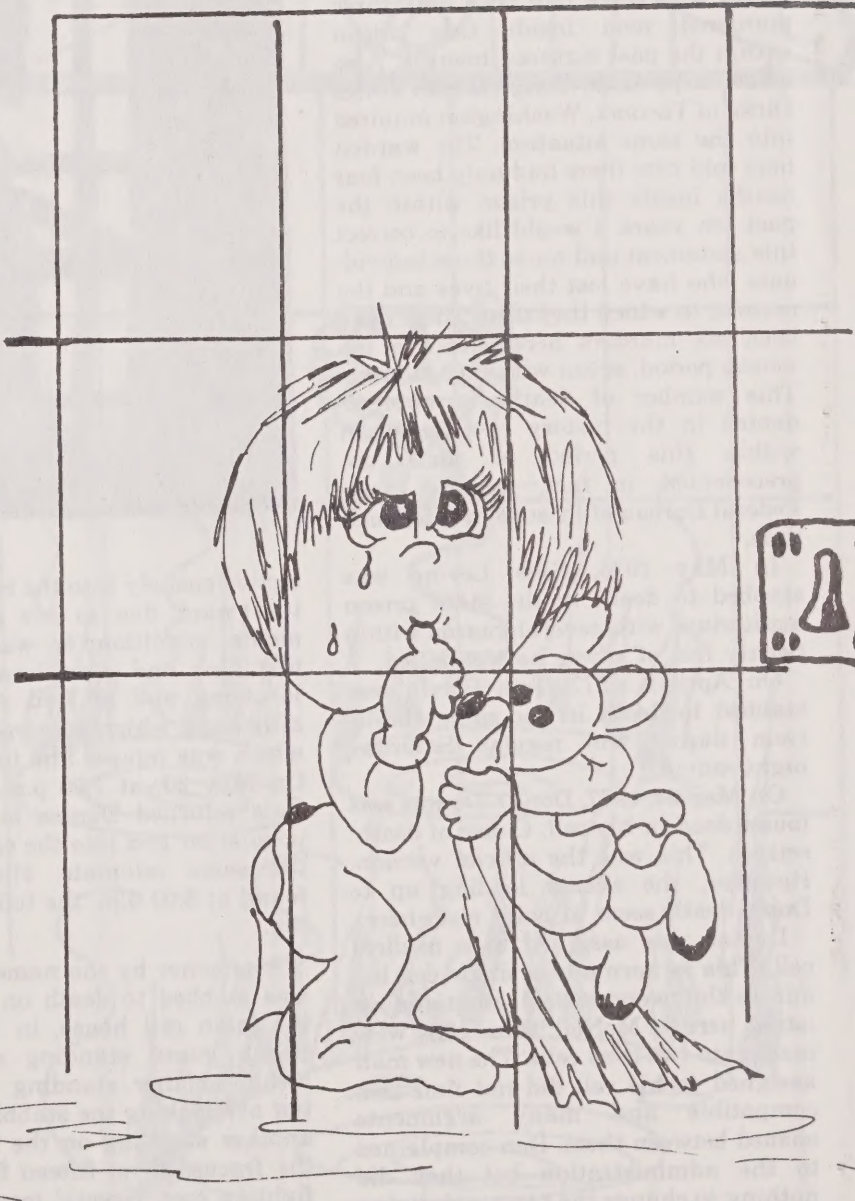
"While I was waiting to hear from home two girls escaped from the work farm and came back to the detention hall because when you were locked up in the hall you were at least allowed one phone call home, and you could beg your folks to take you back.

"But if Daddy says you can't come home, you've had it, girl.

"It's my old man," I heard one of the girls say, and she was crying. "He won't ever let me go home!"

"And I thought of my stepfather and I knew I would never live under his roof again.

"But somehow Mom got the money together for the plane ticket. And as I picked up my purse and my flute and left the noise of those metal doors behind, I knew one thing: They'd never lock me up again. I'd kill myself first."



McNeil Island: *Fortune News* May '78

federal nightmare

by Herbert Crawford, 36066
McNeil Island Prison
Washington

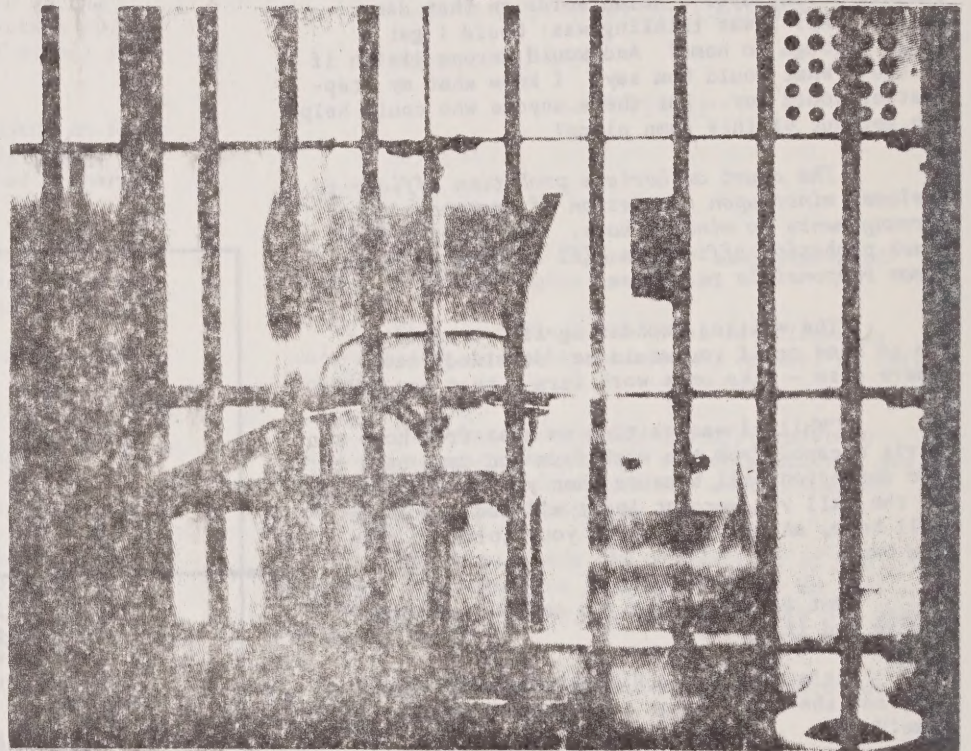
On February 16, 1978, two newspaper reporters were here inquiring into the conditions of this prison. When they talked to the warden, he stated that there had been only three murdered men inside this prison within the past eighteen months. Also a few days later, Congressman Norm Dicks of Tacoma, Washington inquired into the same situation. The warden here told him there had only been four deaths inside this prison within the past ten years. I would like to correct this statement and name those individuals who have lost their lives and the manner in which they died. There have been six murders here within a ten month period, seven within 18-months. This number of deaths is unprecedented in the history of this prison within this period of time; unprecedented, in fact, for the entire Federal Bureau of Prisons in this much time.

In May 1976, Glen Levine was stabbed to death in the main prison auditorium with several guards within twenty feet of where he was killed.

On April 9, 1977, Tom Colvin was stabbed to death in the same auditorium during the regular Saturday night movie.

On May 24, 1977, Don D. Dumas was found dead in his cell. Cause of death: seizure. This was the *official* version. However, the events leading up to Don's death seem to point elsewhere.

Dumas was assigned to a medical cell. This is normally a single cell but due to the overcrowded conditions existing here at McNeil, these cells were made into two-man cells. The new man assigned to his cell did not find Don compatible and many arguments ensued between them. Don complained to the administration but they did nothing to change the two men's living quarters. The situation grew worse between the two men until Dumas checked himself into "administrative segregation", (protective custody). On April 21, 1977, he was in the "hole", because his cell-mate had threatened his life. During the first week of May, prison officials moved Don out of pro-



tective custody into the hospital detention ward due to his physical and mental condition; he was on medication. Don had gone through a frontal lobotomy and he had other medical afflictions which required medication which was refused him in segregation. On May 23, at 1:00 p.m., prison officials returned Dumas to the general population and into the same cell with the same cell-mate. His body was found at 8:00 a.m. the following morning.

A prisoner by the name of Marquez was stabbed to death on the floor in the main cell house, in front of one prison guard standing not ten feet away, another standing on the first tier overlooking the stabbing, and still another standing on the floor behind the fracas, about fifteen feet from the fighting men. Several men were badly cut in this particular incident; one man died. This was in May 1977.

In September 1977, inmate McGee was stabbed to death while he slept in his cell with nine other men. The cell doors are usually opened at approximately 6:30 a.m. each morning for breakfast. The cell doors are left open

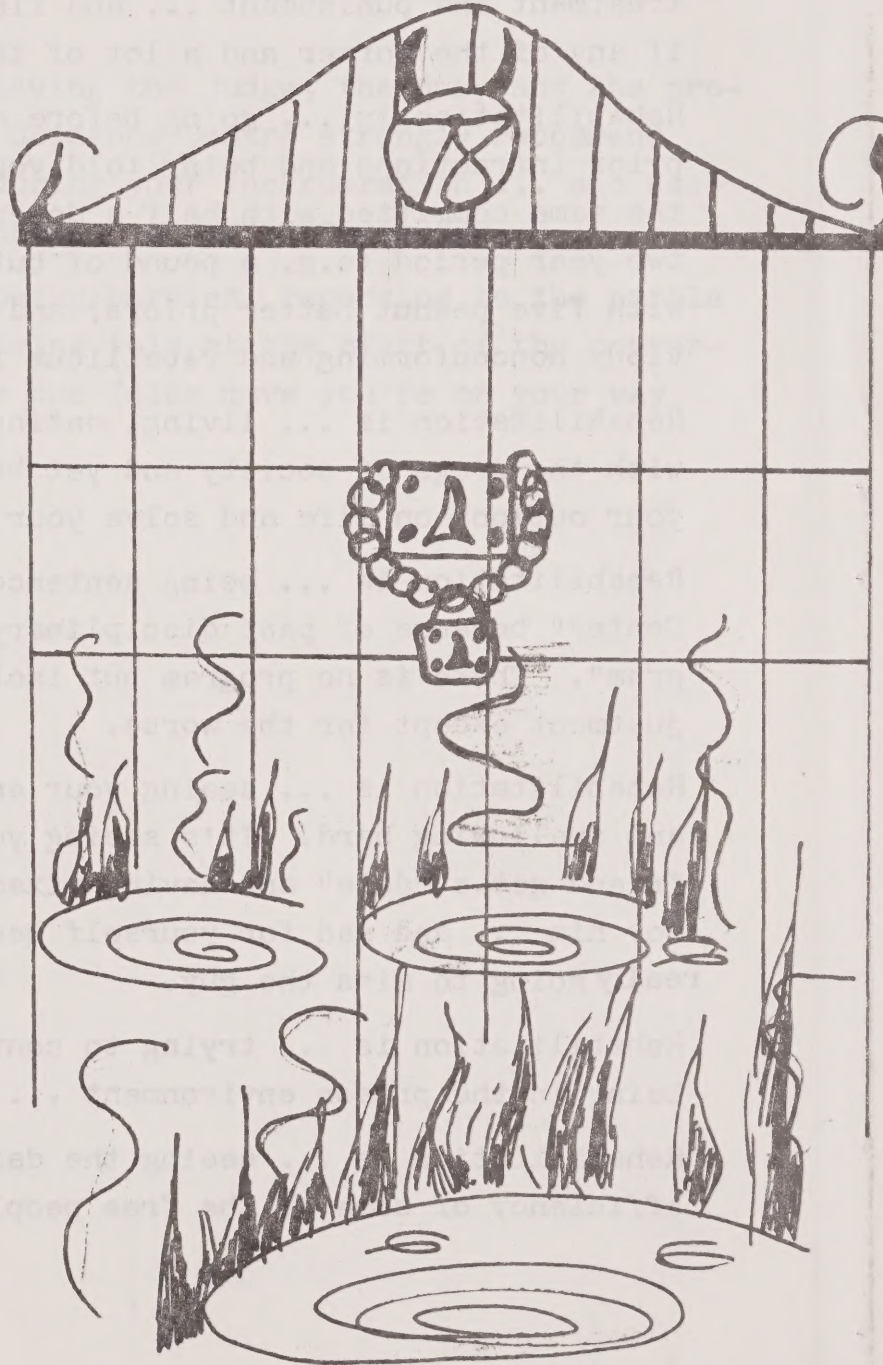
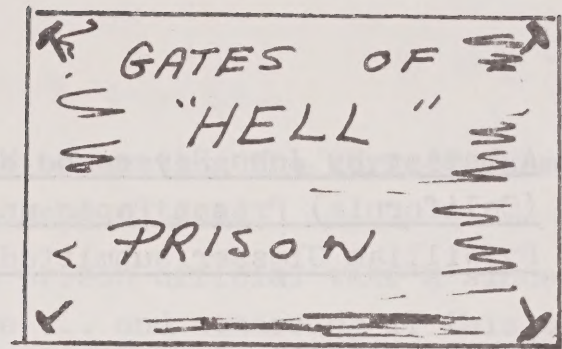
through the morning meal, which is about one hour. Many of the men do not go to breakfast. When the doors were opened this particular morning, someone slipped into the dark cell and stabbed McGee in his throat and chest while he slept in his bed. He screamed loud enough to be heard throughout the entire cell-block. When the guards arrived at the cell, he was bleeding badly. Instead of trying to curtail the bleeding, the "Dick Tracys" were more concerned with "who done it" than in his health. Instead of carrying him to the hospital on a stretcher, the two prison guards walked McGee the full length of the cell block, down five flights of stairs, and through the long prison corridor to the hospital, which would be approximately two long city blocks from his cell. Blood was gushing from his wounds and running down his legs which made huge bloody footprints with every step he took. This would have been enough negligence on the part of the officials for one life. But they did not end with this.

After an hour long "investigation," which was comprised of many questions asked of McGee, and after a decision was made that his life was

indeed in danger, the hospital staff called the mainland for a helicopter to fly McGee to the mainland hospital. After the helicopter arrived at McNeil Island, McGee was placed in the "new" prison ambulance to be carried out of the prison compound to the waiting helicopter. Before the ambulance reached the back gate of the prison, the drive shaft fell out and the vehicle rolled to a stop. McGee was then off-loaded from the ambulance and placed on a garbage truck which took him to the waiting helicopter. McGee died en route to the hospital on the mainland, which is less than a ten minute flight.

Ralf Gentile died in his cell in November 1977. He had a record of serious heart ailment. He too lived in a medical cell on the floor of three and four cell house. Again, because of the overcrowding, the administration moved another man into his cell. After breakfast one morning, Ralf's cell-mate came into the cell and found Ralf gasping for breath. His cell-mate called for the guard and told him the man was cying. The guard said, "We'll look into it. But right now I've got to lock up." When another prisoner walked past the cell after it was locked up, his cell-mate again called out to the other prisoner to get the guard because the man was dying. The guard, after almost twenty minutes, finally opened the cell door and stated that he did not have the time right now, but would look into the matter. The cell-mate ran to the main corridor desk and told the guard there that a man was dying. The guard there said he would look into the matter when he had the time. The cell-mate ran back into his cell and found Ralf turning blue. He again ran to the cell house desk and told the guard to please let him have a stretcher. The guard said he would make a telephone call and get someone there. When the stretcher finally arrived, Ralf was dead.

On February 16, 1978, while the same two reporters who were told only three men were killed here in 18 months, were interviewing me, James F. Lugo was stabbed in the chest, on the fifth floor, in front of the open showers. He died shortly after he arrived at the prison hospital.



A Letter by John Severnson Watson, Editor of the San Quentin
(California) Prison Paper an Excerpt From "The Identity Society",
By William Glasser submitted by Liz Morgan

Rehabilitation is ... being sentenced to state prison for treatment and punishment ... and finding out there is little if any of the former and a lot of the latter.

Rehabilitation is ... going before disciplinary court with no prior infractions and being told you're conwise. Or going to the same committee with half a dozen minor violations over a two year period (e.g. a pound of butter found in your cell with five peanut butter priors) and being told you're an obvious nonconforming and rebellious individual.

Rehabilitation is ... living, eating, sleeping and working with the dregs of society and yet being expected to improve your outlook on life and solve your hangups.

Rehabilitation is ... being sentenced to the "Adjustment Center" because of past disciplinary infractions, to a "program". There is no program but isolation. There is no adjustment except for the worse.

Rehabilitation is ... seeing your enemies getting parole dates and swallowing hard. It's seeing your best (and maybe only) friend get a "date" and having mixed emotions ... you're glad for him ... and sad for yourself because you know you're really going to miss the guy.

Rehabilitation is ... trying to control the self-contempt for being in the prison environment ... and losing the battle.

Rehabilitation is ... seeing the daily incompetence and inefficiency of some of the free people working here ... the

same people who are supposed to be setting the correct example for you on the road to being a good citizen.

Rehabilitation is ... having a prison official take a sincere interest in you and your future ... and wondering if this one plus will offset the dozen negative factors in your everyday life.

Rehabilitation is ... having the judge, the jury and the professional staff at the Guidance Centre strongly recommend psychiatric treatment during your incarceration ... and seeing the head shrinker once a year for 30 minutes.

Rehabilitation is ... being paroled, reporting to the parole officer promptly, and being told at the start of the conversation that if you make one false move you're on your way back to prison.



FREE THE PEOPLE

Leonard Peltier

Defense Committee



Leonard Peltier Appeal Hearing
April 12, 1978 - Press Statement

All arguments were delivered April 12 at the Eighth Circuit Court of Appeals in St. Louis, Missouri, on Behalf of American Indian Movement activist, Leonard Peliter.

The defense presentation was given by attorneys William Kuntsler and Michael Tigar before Federal judges Ross, Stephenson and Gibson.

Leonard Peltier is appealing his 1977 conviction to two consecutive life terms for the alleged murder of two FBI agents on the Pine Ridge Reservation three years ago.

The thrust of the defense argument was to allege FBI fabrication of evidence and coercion of witnesses in Peltier's Fargo, North Dakota trial last year.

Defense attorney Kuntsler and Tigar specifically cited discrepancies in the government weapons and ballistics evidence.

They also cited claims of FBI threats made against three government and one defense witness.

Tigar stated that three affidavits submitted by defense witness Myrtle Poor Bear in 1976 directly led to Peltier's extradition from Canada where he had sought political asylum. Although Ms. Poor Bear testified in Fargo that the affidavits were false and the FBI coerced her into signing them, none

of her testimony was admitted as evidence to the jury.

Major facts contained in the three affidavits conflicted with each other.

Government attorney Hultman conceded that these affidavits were false.

Judge Ross chastised the FBI's conduct (also the government for using false affidavits) with regard to the Poor Bear affidavit. Judge Ross stated that the FBI had been "willing to resort to any tactic to get someone into the United States from Canada" and that these facts gave a basis for Native American fears that the FBI had the capacity to perpetrate similar indiscretions. Attorney Evan Hultman agreed with Ross' observation.

Defense attorney Kuntsler stated that the only undisputed facts in the case connecting Peltier to the murder of the agents was that on June 26, 1975, Peltier was in the area of the shoot-out, along with a large number of other people, and that Peltier was in possession of one of the many weapons in the area that day which could have fired the fatal shot.

Government attorney Hultman conceded that the government argument is based on "circumstantial evidence" but that it does not allow enough doubt to render a dismissal of Peltier's conviction.

Kuntsler further argued that the Fargo trial court had allowed the government to improperly bolster its "enormously weak case" with circumstantial evidence it had obtained from other criminal charges. He stated that these charges have since resulted in dismissal and acquittal. Kuntsler stated that in violation of the federal rules of evidence the trial

court had admitted evidence regarding events in Milwaukee and Oregon (where Peltier had allegedly attempted to murder police officers) in an attempt to prejudice the jury with regard to Peltier's character.

The appeal hearing in St. Louis is to determine whether Peltier's conviction will be overturned, upheld or dismissed after review by the appellate panel.

The decision is expected to take several months. Peltier is currently serving two life sentences in Marion Federal Penitentiary, Marion, Illinois.

“

”

Free

Leonard

Peltier

!

In U.S. jail

Canada asked to allow Indian to return a free man

WASHINGTON (CP) — Indian leaders urged Canada on Tuesday to demand that a U.S. Indian activist now serving life sentences in an Illinois jail be returned to Canada as a free man.

The Indians, from both Canada and the U.S., told Canadian Ambassador Peter Towe that Leonard Peltier, who is appealing his conviction for the 1975 murder of two FBI agents, was extradited from Canada mainly on the basis of falsified evidence.

tradited mainly on the basis of an affidavit from a woman who claimed she was a witness to the killings.

They said they gave Towe documents showing that the woman's affidavit was "falsified and made under duress," adding that the woman had been pressured into making her statement and was emotionally unstable at the time.

Peltier, a leader of the American Indian Movement, had hoped to receive

"If Canada has been lied to, it should take a stand," Lou Gurwitz of Boston, a lawyer representing the Indians, said in an interview after the meeting. "It should demand the return of Len."

While eight representatives of the Indians discussed the Peltier case and the unsolved death of Canadian Indian Anna Mae Aquash with Towe, about 120 people, most of them Indians, held a calm

demonstration in a nearby park.

Security for the demonstration and meetings was tighter than usual. More than 35 police, including 10 on the embassy grounds, were present to enforce a local law that prohibits demonstrators from coming within 500 feet of a foreign mission.

The Indians said Peltier, a 33-year-old resident of South Dakota's troubled Pine Ridge reservation, was ex-

political asylum in Canada. He was arrested in Alberta in 1976 and sent to Vancouver for extradition proceedings. Several appeals of the extradition were turned down and Justice Minister Ron Basford signed the order after concluding that charges against him were not politically inspired.

The Indians also urged Canada to continue pressing for a full investigation of the death of Ms. Aquash, a Micmac from Nova Scotia and

friend of Peltier's, whose body was found on the Pine Ridge reservation by FBI agents in 1976.

The FBI said the woman had died from exposure. But when her family had the body exhumed, it was discovered she had been shot in the head.

Many Indians believe the FBI was responsible for the woman's death. They also are upset that during their investigation, the U.S. police agency had the woman's

hands cut off, sending them to Washington for identification. The Indians say this was barbarous treatment and say there were other methods of getting fingerprint identification.

Canada asked the U.S., through state department diplomatic channels, for an investigation of the death and officials said Tuesday some FBI documents have been sent to Ottawa. They added that although the investigation is continuing, the

FBI is experiencing difficulty in getting information from the Indians.

Towe told the Indians he would relay their requests to the Canadian government. Both sides said they were pleased with the meeting.

The Indians added that they also plan to take their case to Ottawa, saying they expect to demonstrate in that city within the next few months for the freedom of Peltier and an investigation of the death of Ms. Aquash.



FREE THE PEOPLE
Leonard Peltier
Defense Committee



April 1978

Greetings Dear Brothers and Sisters,

There are many methods by which one country can and will continue committing acts of genocide, as with the history of the Native American Nations. We have experienced in the past forced marches under the cruelest conditions ever devised by man at that time, not to mention the massacres before and after each long march across country under armed guard of the military establishment.

In more recent times we have experienced the forced sterilization of our women and the continued robbery of our sacred lands; and for those who have dared to stand up against these injustices, legalized terror has been used by the repressive state to suppress our movement from educating the broad masses of Indians and non-Indians alike about the gradual process by which the government seeks to liquidate the Native American peoples of their land, cultural and religious life styles.

The U.S. Government through their representatives has created a number of repressive bills which pose a major threat to the very existence of Indian peoples in this country. For example, the HR 9050 (Cunningham): this bill will direct the President of the United States to put an end to all

treaties between the U.S. and all Indian tribes. This bill with its high sounding phrases of equality claims to put all Native Americans on an equal par under the law with any other citizen of the U.S. But of course we all know that history speaks louder than words, that the actions of the U.S. Government in the past have been meaningless and are no different today under this so-called "Native American Equal Opportunity Act." The Native American National Question cannot be resolved this easily and as a matter of fact, if this bill is passed, it (Native American National Question) takes an opposite form of not to resolve the question by liquidating and dispersing the concentration of Indian people from their sacred lands, forcing them to migrate into the urban cities as was done with the Chicano people from the Southwest and the Black people from the black belt areas of the deep south. This bill simply means that we will no longer be recognized as a people in this country.

One other anti-Indian piece of legislation is the HR 9950 (Meeds) among many others now before the House of Representatives. In this bill tribal governmental civil jurisdiction of hunting and fishing rights is rescinded in that Indian tribal governments have no jurisdiction outside and within Indian country but only jurisdiction over tribal members. Criminal jurisdiction will also be altered by this bill granting federal jurisdiction of all major crimes and granting the state jurisdiction over lesser crimes. This bill like many of the others will give the green light for the federal and the state repressive arm (the police) to step in and further undermine the few rights we have managed to hold on to and to further destroy any legal opposition to similar bills leading to the major bill, the HR 9050 (Cunningham).

Many of us have committed our lives and freedom to the struggle for sovereignty and self-determination, and we resist by any means necessary any opposition to this end, even at the high cost of being murdered or locked away in prison for life. In the process we must also understand that political repression will come in many ways and forms. Accordingly we must find new ways and means to close our ranks as a people and to embrace not only our struggle but all struggles nationally and internationally, in particular the struggles of the Third World people and countries.

Under the leadership and wisdom of our chief and elders we are taught to keep our fight as peaceful as possible. On February 11, 1978, the Indian Nations across the U.S. have organized and have started a protest which is rapidly becoming known as the "LONGEST WALK." Many Indian people and non-Indian comrades have committed themselves to walk the distance from Alcatraz to Washington, D.C. Realizing the hardships that will undoubtedly arise from this march by bad weather, illness, injuries and attacks by racist police along the way, yet all of you still have this much dedication and devotion to continue to save our land and our children's future. I cannot but respect and admire this kind of strength which unquestionably can only come from strong hearted and determined people. I give my strongest solidarity and support and pray that no harm will fall upon you. I'm also requesting from all my supporters to support this protest and encourage you to walk with the walkers if you are free to do so, even if it's only part of the way or when they are close to their destination of Washington, D.C.

My only sadness is that I cannot be there to walk with you, but I am with you in spirit every step of the way.

In the spirit of Crazy Horse,
Your Brother,
P.O.W. Gwarth-ee-lass

Leonard Peltier

ED'S NOTE:

this flyer was sent by the Leonard Peltier Defense Committee and reprinted for your information.

“Free The
People !!”

Elizabeth Fry Newsletter April, 1978

PUNISHMENT 1867

From out of the past-1867-at which time Kingston Penitentiary served what was known as Upper Canada, we reprint excerpts from the Warden's Diary of a day 101 years ago, taken from the K P "Telescope". The only changes from the original are the names mentioned:

"I delivered the keys to the Guard, Powers, at 4 o'clock when all was reported quiet. Mr. Kulpin, on the night duty, reported all correct during the night. I saw the Deputy Warden come in for the Bell Ringing and went to see the convicts march out for breakfast. At breakfast I saw the convicts proceed to their seating. Then I attended to the Punishment Book. This man Joseph Brown, 3557, has been told many times not to give food away to the other convicts. For this offence of giving his mush to the pump man while carrying it to the wing, he shall receive one dozen lashes, with the cats and will be confined to the dark cells until further notice. John Woods, convict number 4157, had a pen and ink in his cell. I settled this with 4 meals on bread and water and 3 nights without his bed. James White, 4077 was reported to have had tobacco in his cell. I ordered him to be punished with four meals of bread and water. Ned Davis 4379, did less work yesterday

than he did the day before. For this, he will receive 2 dozen lashes, 1 week on bread and water and also special water treatment. He must be taught that we will not tolerate laziness. John Scott was discovered reading a newspaper in his cell and for this will lose his candle for 2 months, bread and water for two weeks and spend two days in the dark cell. I next visited the female prison to attend the female Punishment Book. Sara Conully for going to prayers in the morning with her hard shoes on, was punished with 2 meals bread and water, 1 night without her bed. Jane Hanigan apparently had a large piece of soap in her cell; she received a punishment of two meals bread and water and one day in the dark cell. Convict Esther Kemp was put in the book for staring boldly at the men's dining hall windows, as they passed on their way to the Church and there were men at the windows at the time. Her punishment shall be five days dark cells. I saw the deputy matron to make the arrangements for a child. A male child was born to the convict Eliza Nowland at about five o'clock this morning. In accordance with established procedure, I arranged for the infant to be sent outside and placed in the care of the Sisters of Charity at the Asylum. As is the custom with bastard children, the boy, who weighed seven pounds two ounces, will be named Nowland Kingston.

Well, it appears some facts of prison life have changed since 1867! Still a long way to go, though. I wonder if someone in 2078 will read about life at P4W in 1978 and have the same reaction we had when reading "Punishment 1867"??

- Editor

UNTITLED

Sitting in my cell, trying to find words for you. I find myself thinking of the past and reflecting on hopes for the future.

It is a hard task to try and plan the future when one has been in prison for 8 years. You find yourself scared of the new world that awaits you, for the world of today and tomorrow is vastly different from the one you left so many years ago. I am also a different person. My goals are almost the complete opposite of what they were, if I had any worthwhile ones, that is. Even my emotions are now changed. I no longer find myself reaching out for an empty affair just so I can feel loved. I now want something lasting and true. No, not necessarily marriage, for the piece of paper has no meaning to me; just a truthful relationship where the words I love you are only said when meant.

Prison has also taught me to look and see the beauty in this world around me. To stop and appreciate the true beauty of a sunset in its many splendid colors. The true fragrance of a flower in bloom. It has taught me to stop and listen and look at this world around me.

Oh, I'm not saying it has been a happy time in my life, because it has shown me what pain is. The kind of pain that rips at one's being and makes one cry out in utter hopelessness. It has taught me a lot about people and just how false and self-seeking people can be. But it has also shown me the beauty of a person who can break down all those walls and

show their true self.

Prison has definitely been no joy ride, but it has taught me the value of freedom and the beauty of the world around me.

It is my hope and prayer that people who read this will stop for a moment in their lives and realize just how much we all have in this world and know that it is for us to make the most of it. Stop for just a moment and share with another person the true beauty of the world. Yes reach out and give someone your hand in friendship and love and wipe away, if only for a few minutes, the loneliness and pain in their lives.

Anonymous



Pity the poor jail warden holding Berton behind bars

Pierre Berton says he's willing to go to jail to protest legislation that will restrict signs in Quebec book stores to French only. Knowing Berton's work habits, that could be a traumatic experience for some unsuspecting prison warden...

Warden (busy signing papers at his desk): Yes, what is it?

Berton: Prisoner 42770 reporting for work assignment, sir.

Warden (looking up): Berton, isn't it?

Berton: Yes, sir.

Warden: According to the work sheet, you're assigned to our license plate detail.

Berton: I've finished the license plates, sir.

Warden: That's impossible. You don't just make one license plate. You keep...

Berton: Excuse me, sir, but I made 2,000 license plates, and then they ran out of metal and paint, so I'm ready for the next job.

Warden (amazed look on his face): Oh, I see. Well, in that case, you'd better report to the mill. You can give them a hand with the mail bag stitching.

Berton: Thank you, sir. (He leaves.)

The warden resumes his paperwork. Very shortly there is another tap on his office door.

Warden: Enter.

**GARY
LAUTENS**



Berton: Prisoner 42770 reporting for work assignment.

Warden: Berton, I just sent you to help with the mail bags.

(At that moment the phone rings. The warden picks it up, says "I see" several times, frowns, and puts the receiver back.)

Warden: That was the mail bag mill, Berton. Apparently the other prisoner's refuse to work with you. From what I understand, you sewed up so many mailbags they're now five weeks behind in their packing and shipping, and they don't know where to store them all. You've totally disrupted their schedule.

Berton: Sorry, sir. Now about a new work assignment.

Warden: Give them a hand in the prison kitchen.

Berton: Very well. (He leaves.)

Within 20 minutes there is a tap again on the warden's door.

Berton: Prison...

Warden: I know — Berton. What is it this time?

Berton: I've peeled the potatoes for cook, made an interesting soup, re-written several recipes, suggested an

amusing dessert, set the table in the mess hall, filled the salts and peppers and made a few drawings on how I feel the dining area could be improved at very little cost.

Warden: And now you want another work assignment, right?

Berton: Yes.

Warden: Try the prison laundry this time.

Berton: Thank you. (He leaves.)

The warden is just getting back into his own pile of papers when, yes, another knock.

Warden: Come in, Berton.

Berton: How did you know it was me?

Warden: Just a wild guess. Let me guess again, you've done all the prison laundry, including smalls, and want something else to do.

Berton: Well, it is only 10 o'clock in the morning.

Warden: Yes, and just your first day here. Why don't you go outside and start a vegetable garden.

Berton: Very good. What is there to do this afternoon?

Warden: We'll cross that bridge when we come to it.

(Berton leaves.)

Warden (into intercom speaker on desk): Gerald, for God's sake, leave Berton's cell door open tonight and a car at the main gate with the key in the ignition. If he doesn't escape within 24 hours, he'll drive us all nuts.

Toronto STAR 5/9/78

Offices are flooded with requests to see files, prison officials state

OTTAWA (CP) — The privacy provisions of the Human Rights Act are causing massive administrative headaches for the Canadian Corrections Service and the National Parole Board, the Commons justice committee was told yesterday.

In the two months that the legislation has been in effect, the corrections service has amassed a backlog of more than 3,000 requests from prisoners who want to see their files, Douglas Dawe, departmental priva-

cy co-ordinator, said.

He said his staff is falling farther behind every day in trying to comply with the provisions of the law, which grants citizens access to files on them in Government information banks.

Deputy Solicitor-General Andre Bissonnette spends all his weekends reviewing the files, Mr. Dawe said, because under the law he is the only person in the department who can approve withholding of information.

"That is an incredible

workload," he said, recommending that the Government change the law to allow public servants at lower levels to make these decisions.

Specialists at lower levels could be better qualified for this job. "The deputy solicitor-general can hardly be expected to be an expert in respect of penitentiary matters and parole matters."

Since the law came into effect, 4,205 people have applied to see their corrections service files. Only 1,010 of these requests have been dealt with and there is a backlog of 3,195 cases, with seven or eight new applications coming in every day.

Mr. Dawe, who has a staff of 28, said it now takes about 20 hours to process every application, but he hopes to bring this figure down to 7½ hours per case.

"But that is extremely optimistic," he added.

He said it costs an average of \$188 to process each application.

William Outerbridge, chairman of the National Parole Board, said he has been unable to get approval from the Treasury Board for extra people to process applications. Four senior people are doing this at the expense of their normal duties, he said.

The law, which applies to all Canadians, allows prisoners to see their files with certain exceptions. Information originally obtained on a promise of confidentiality, which might reveal information about another individual, or which might impede judicial proceedings can be withheld.

Details of psychiatric examinations and other medical information are

also withheld from prisoners, Mr. Dawe said.

He said he has received more than 300 complaints from prison staff and policemen who were afraid that reports they had written in confidence would be turned over to prisoners. He assured them that "our prime concern is their safety and security."

Another major concern is a section of the law under which a prisoner can be denied access to his file, but can be allowed to see it as soon as he has completed his sentence, Mr. Dawe said. He said this was "a very bad mistake" in the legislation which should be changed.

Many prisoners file application to see their files

OTTAWA (CP) — Federal prison inmates have filed a "voluminous" number of applications under the Canadian Human Rights Act for a look at their personal files, Solicitor-General Jean-Jacques Blais said yesterday.

Mr. Blais told the Commons justice committee he is aware of the concern of prison employees who have contributed to the files, which have always been kept from the prisoners.

Committee Chairman Mark MacGuigan (L. Windsor-Walkerville) said many employees have expressed their concern to MPs. They were "greatly troubled." The prison workers fear inmates may seek revenge on those who contribute to their files.

The applications have been made since the act came into force March 1.

Mr. Blais expected to be able to tell the committee April 4 what position the penitentiary service will take on the applications.

DON'T HOLD YOUR BREATH WAITING !!!

The Citizen - Ottawa - May 4, 1978

Peru attacks cocaine

LIMA, Peru (UPI) — More than half of the cocaine sniffed, snorted or mainlined in the United States originates in Peru.

Small Peruvian farmers, most of them Indian peasants in the Andes mountains, grow between 50 and 70 per cent of the coca plants from which cocaine is produced. Their neighbors over the border in Bolivia grow most of the rest.

So American drug enforcement officials were understandably jubilant when the military government of Peru, after years of according the cocaine trade a low priority, passed a sweeping drug control law in March.

Now diplomats of the two countries are quietly negotiating an expanded program of American assistance for Peru's drug control program. At present, the U.S. Drug Enforcement Agency has only four agents in Peru.

Without such assistance, Peru's new law will be only a statement of good intentions. The country is struggling through its worst financial crisis since the Great Depression of the 1930s. The last of more than 150 paragraphs of the drug control law states that no new monies will be added to this year's budget to implement it.

Stiff penalty

Penalties for drug trafficking, which formerly ranged between two and 10 years in prison, now go up to life imprisonment. The law established a program of drug abuse treatment centres throughout Peru. It sets stiff regulation controlling the importation and sale of barbiturates.

But most important, the law calls for the gradual substitution of other crops on the lands now growing coca plants.

"The closer you get to the source, the easier it is to choke off the traffic."

Based on this approach, the drug control program in Mexico, with substantial U.S. Drug Enforcement

Agency assistance, has achieved a dramatic reduction in heroin smuggling.

The difficulties to this plan are formidable, however. More than 20,000 Peruvian farmers grow coca plants. Most are openly enthusiastic about its benefits as a cash crop, compared to tea, coffee, bananas, peanuts or grapes.

The plant itself is a hardy shrub which grows on near vertical hillsides, needs almost no care and produces six crops of leaves per year. Bombardment from the air with defoliants, used against the heroin poppy in Mexico, is ineffective against the coca plant.

Legally exported

The Peruvian government's National Coca Enterprise, which will control the crop substitution program, estimates that about 10,000 tons of coca leaves are produced legally each year. Illegal production is at least as great.

About 600 tons of coca leaves are legally exported for use in making anesthetics or non-drug flavoring of soft drinks. The rest of the leaves are ostensibly sold to Peruvian Indians, who for centuries have chewed the coca leaf as means of dulling pain, fatigue, cold and altitude sickness.

But drug enforcement officials say that a large portion of the legal crop, as well as all of the illegal crop, finds its way into the cocaine traffic.

The process begins when dried coca leaves are soaked in kerosene in crude cement-lined pits. They give off a scum or paste, of less than one per cent of their weight. Most of the paste is smuggled to illicit laboratories in Colombia, Ecuador or Peru, where each two kilograms of paste are converted to one kilo of pure hydrochloride, or cocaine.

Coca farmers selling their leaves at the legal rate of about \$3 per kilogram can make about

\$1,000 per acre per year. But the farmer can make three times as much money by converting the leaves to paste, which sells at \$800 per kilogram. A kilo of pure cocaine is worth \$10,000 in New York or Los Angeles.

The new law ostensibly requires large farmers to convert from coca to other crops within two years, and smaller farmers within three years. The smallest farms would be given an indefinite period to make the change.

Drug enforcement officials are cautiously optimistic about the possibility of achieving a substantial reduction in coca leaf production over the next five years. They believe the leaders of the Peruvian military government are sincere in their determination to reduce the cocaine smuggling.

"Cocaine smuggling used to seem to the generals to be an American problem," one drug enforcement source said. "But now cocaine addiction is spreading through the better suburbs of Lima and their own children are being affected."

Toronto Sun: May 8, 1978

Coke law fizzles out

This column deals with unusual cases argued before Canada's appeal courts. Writer Dahn Batchelor sets out the case and asks you to be the judge.

When the young man from Canada arrived in Peru in 1974, it wasn't his intention to purchase cocaine but by the time he had decided to return, he had purchased \$800 worth with the idea of selling it in Canada for a profit of about \$5,000.

He also made two secret compartments in a suitcase for the cocaine and gave the suitcase to a young lady friend he had met earlier.

When the two re-entered Canada, customs searched the woman's bags and much to her horror, found the cocaine. She was arrested and proclaimed her innocence.

Two days later, the young man turned himself in admitting that he placed the drug in the suitcase.

He was convicted of importing cocaine into Canada and sentenced to prison for seven years. The lady friend was acquitted.

He appealed the sentence stating that it constituted a cruel and unusual punishment. His case was heard in the Ontario Court of Appeal. Evidence was submitted that with the exception of this one charge, he was an upright citizen.

The Crown maintained that for the offence of importing a narcotic into Canada provides a minimum sentence of seven years with a maximum of life imprisonment.

The Crown said that when Parliament passed that law, it was with the intention of preventing, deterring and penalizing drug users and pushers.

The defence argued that this law pertaining to sentence was contrary to the Canadian Bill of Rights which clearly state that no one should suffer from any cruel and unusual punishment.

The defence continued by stating that the law set a minimum period of imprisonment of seven years but when considering all the factors of the case, seven years might be considered excessive and if so, then it is a cruel and unusual punishment.

If you were the judge, would you reduce the sentence or order the accused to serve the minimum of seven years?

DECISION OF ONTARIO COURT OF APPEAL

"A severe punishment must not be excessive. A punishment is excessive if it is unnecessary. In this case in particular, a sentence of less than seven years, more than

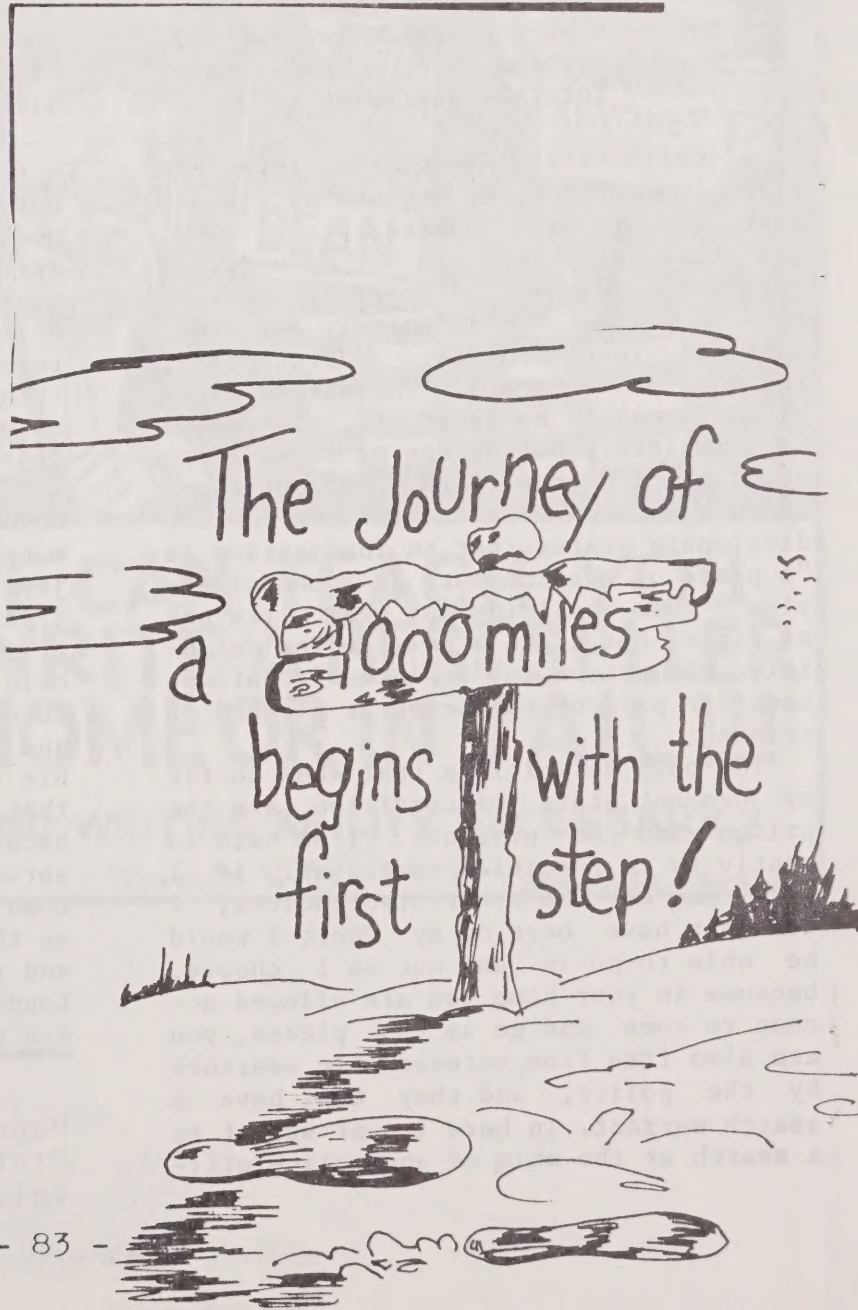
YOU BE THE JUDGE

By Dahn Batchelor

adequately fulfils the traditional penal purposes of deterrence, protection of society, punishment and retribution."

The sentence of the accused was reduced from seven years to two years less one day, plus a fine of \$5,000 and in default of the fine, to serve an additional 18 months.

Note — This is an interesting example where the court has decided to consider a law passed by Parliament as being unconstitutional.



PRISONERS, INMATES, RESIDENTS

BY

BERNARD BELLINGER

Lately I have heard a lot of the police in this prison refer to prisoners as residents. At first I thought they were referring to some other persons unknown to me, until I heard the loudspeaker blare out: "All Residents". The rest of the statement wasn't worth listening to, because I knew then that he was not referring to me.

I believe that it is best to give the definitions of the three categories of persons locked up, to get a better understanding of this article.

Resident --- One who makes his home in a particular place.

Inmate --- A resident in a building. A person confined to an institution, as a prison.

Prisoner --- A person held in custody, captivity, or a condition of forcible restraint.

I definitely do not fit into the first two categories, because as a resident, I would have to make this my home, and this definitely is not my home. A lot of the things that I would believe make up a home are definitely missing, such as: love, concern, understanding, respect, patience etc. The second definition, making me an inmate, also makes me a resident, but places me in an institution. I am not in an institution, I am in a prison. The definition in the dictionary states that an institution is "a place of confinement, as a mental asylum". This building may seem like one at times, but it is a prison. The definition of prison is "a place of confinement for persons convicted or accused of crimes".

The only definitions that seem to fit my present state of condition are the prison and the prisoner. I am held in captivity in forcible restraint. If I were one of the other two choices, I wouldn't have bars on my door; I would be able to go in and out as I choose, because in your home you are allowed access to come and go as you please, you are also free from unreasonable searches by the police, and they must have a search warrant. In here I must submit to a search at the whim of any police offi-

cer; I can even be subjected to having an officer come to my cell in the middle of the night and tell me to give a urine specimen, and if I don't, I am subject to receive the maximum amount of punishment allowed. Is this my home? NO! So I am definitely not a resident.

Any person confined to a prison and falls victim to the use of the words inmate and resident has lost sight on the reality of his present state. The judge sent him to prison; nowhere did it state that he was going to an institution. A resident is a person who has lost hope, who has come to believe that this is the only home he will ever know. That person needs to be in an institution, because he has lost sight on the world. He is no longer a functioning human being, but an institutionalized robot, who has succumbed to the will of those who treat him like a mentally retarded person.

I have been accused and convicted of a crime, and that places me in a prison, not in an institution. I am guarded by police officers, not orderlies; I am not treated by doctors and nurses. I am guarded, not treated. To call a guard in here a "correction officer" is a misinterpretation, because he corrects nothing; the best that he does is create situations that need correcting by the judicial system.

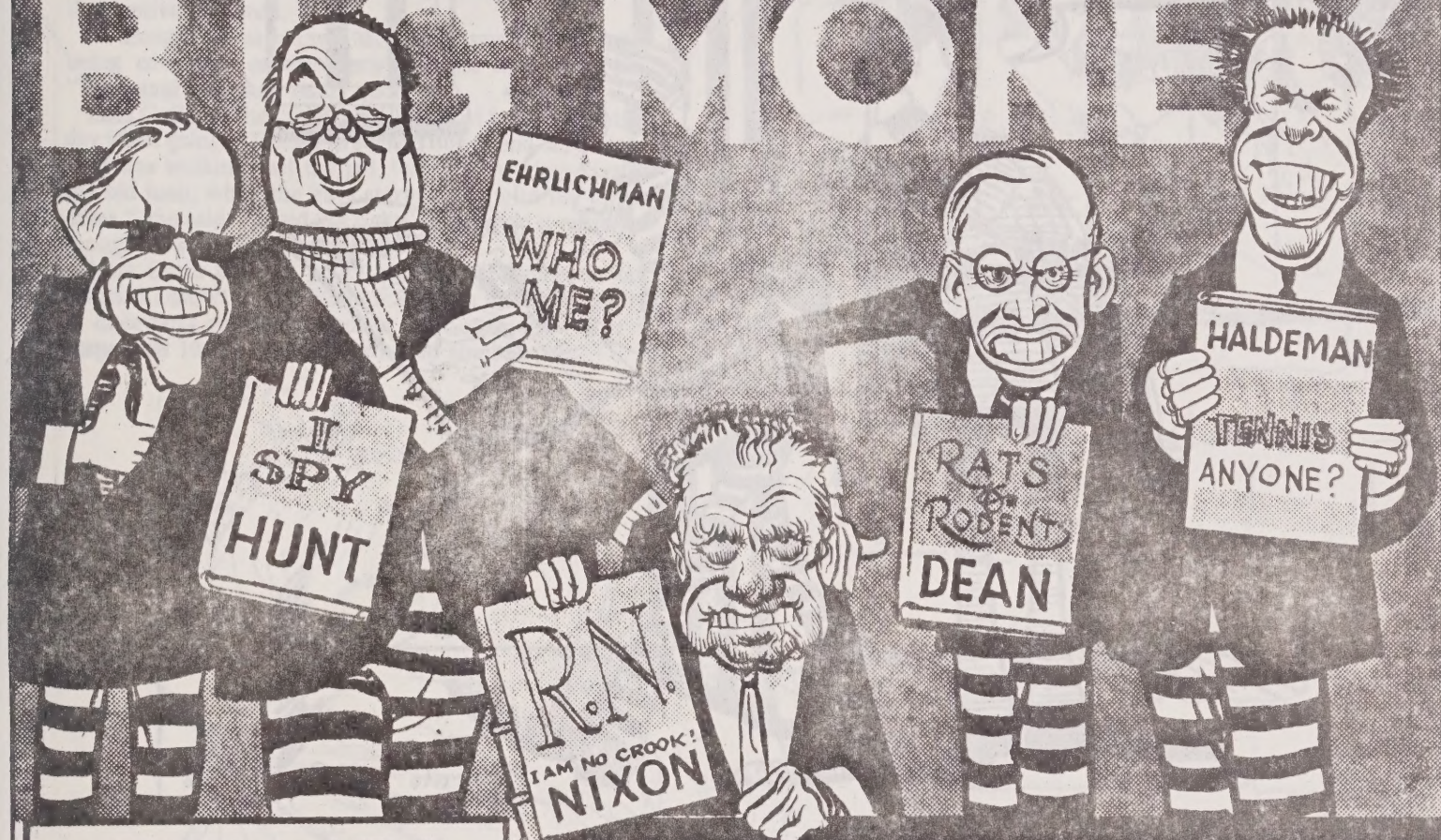
The next time a prisoner responds to anyone calling him a resident or an inmate, I will take it to mean that he enjoys his new home, and that he is being treated by competent doctors, psychiatrists and nurses, and that he is being held in here by orderlies until he is cured of whatever mental disease he has, and that once he is cured, he will be able to leave here. If any prisoner feels that way, I don't feel sorry for him, because he will only get what he deserves. And if he keeps getting turned down by the Parole Board, he should feel as though he hasn't been treated enough, and they believe that he likes his new-found home.

Are you an inmate, resident or prisoner?

Reprinted from THE DOME, New Jersey State Prison, Rahway, New Jersey. Vol. II, Number 1.

WATERGATE INSTANT BESTSELLERS

BIG MONEY



WATERGATE —INSTANT— BEST SELLER COURSE

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TO WRITE A BESTSELLER
AT HOME OR IN JAIL!!!



(NO WRITING ABILITY NECESSARY)

Toronto STAR 5-9-78 *Manly from Toronto STAR*



Toronto STAR - 5/9/78



Dancer 'takes it off' to entertain inmates

NORFOLK, Va. (UPI) — When Violet Guilli, a 21-year-old go-go dancer, walked by the City Jail, several inmates screamed through cellblock windows, "take it off."

Miss Guilli stopped and lifted her skin-tight, black silk T-shirt, baring her chest and bringing loud cheers from the captive audience.

"I thought it was funny," Miss Guilli said Monday after being convicted of disorderly conduct and fined \$25. "They said it looked really good."

Miss Guilli did her sidewalk number at 5:20 p.m. Saturday while going to the jail to see her boy-friend, an inmate.

"I was walking past the jail, taking some cigarettes to my old man, when the guys started yelling to me to undress," she said. "I said 'all right.' I would do it again if I thought I wouldn't get arrested."

Miss Guilli pleaded guilty to indecent exposure, but General District Judge William Shapero found her guilty of disorderly conduct, imposed the fine and gave her a suspended 10-day sentence provided she behaves.



Kings, 102 Whig
JULY 21/57/78

Chief's statistics

show crime rate dropping

Crime in Kingston continued to decrease during the first six months of this year, the Board of Police Commissioners was told Thursday.

Police Chief Gerald Rice presented his bi-annual crime report which showed the per capita crime rate from January to June to be down 1.64 offences per 1,000 population.

For the same period last year there were 53.4 offences per 1,000 population compared to 51.8 this year.

The number of crimes and

offences investigated in the six-month period is down 3.16 per cent compared to 1977. The Kingston Police Force investigated 3,161 incidents, excluding traffic offences.

Crime cleared by charge totalled 1,065 for the half-year period, giving the force a 33.69 per cent clearance rate. For the same period last year the clearance rate was 37 per cent.

All major crime areas, with the exception of fraud, are below the provincial average for 1977.

Robberies across the province increased by 1.5 per cent last year while Kingston recorded a decrease of 18.18 per cent.

Break and entry charges increased by 4.8 per cent across Ontario, but were down by 56.36 per cent in Kingston. Chief Rice attributes the marked decrease to the force's aggressive crime prevention program.

Theft charges, involving loss over \$200 were up 10.4 per cent in Ontario, but

down 2.32 per cent in the city.

Fraud offences, down 3.5 per cent across the province, were up by 73.8 per cent in Kingston.

Chief Rice said the sizeable increase in fraud offences resulted mainly from the passing of bad cheques.

"It may well be a barometer of the economic situation in our area," said Chief Rice in an interview. He said when money is tight more people will risk passing cheques that aren't covered

by sufficient funds.

Calls to the police department for the six month period this year are up by 27.29 per cent over last year. The department received 13,281 calls for service compared to 10,433 last year.

Police computer queries are up 9.82 per cent over last year. Total queries this year were 54,722, compared to 49,827 in January to June in 1977.

Total property loss through theft totalled \$677,591 compared with \$315,729 worth of property recovered.

Marijuana convictions

300,000 may apply for pardons

SACKVILLE, N.B. (CP) — There are now almost 300,000 young Canadians who have been convicted of possession of marijuana, the director of the Canadian Human Rights Commission said Friday.

Gordon Fairweather told a session of the Atlantic

United Nations Seminar of Mount Allison University that those young people can apply for pardons under the Criminal Records Act three or five years after their convictions but not many have done so.

Discrimination against a person with a conviction for

which a pardon has been granted is one of the new types of discrimination prohibited under the Canadian Human Rights Law, he said.

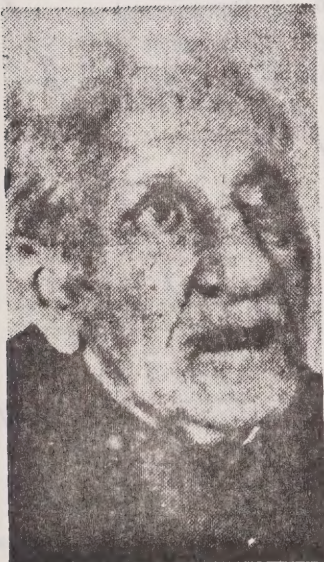
Besides the more common types of discrimination which are banned, including

race, origin, color, and religion, he said the list now includes such things as marital status, sex, and matters of employment dealing with physical handicaps.

The act guarantees women equal pay for work of equal value, he said, but that section would not be easy to administer.

He said it is important that the Human Rights Act carries strong power of enforcement. Compliance with the act could be compelled by a tribunal whose orders have the same authority as those of the federal courts.

At 81 he's taking a break



VINCENT HAMEL

Vincent (Ace) Hamel, the oldest convict in a federal prison in Ontario, might see the inside of a penitentiary for the last time on Monday, when he leaves Joyceville Institution.

Hamel, 81, has been granted parole at Montgomery Centre, a half-way house in Toronto.

He will leave Joyceville shortly after noon Monday, and travel by public transit to Toronto. He will stay there until April, 1980, when he's due for mandatory release.

Hamel, who has a non-

violent criminal record stretching back to 1930 with sentences totalling at least 63 years, has been in medium-security Joyceville since March, when he returned voluntarily after walking away from Pittsburgh Institution.

After receiving an absolute discharge on the escape charge, he was put on a waiting list for the half-way house.

Hamel will be on regular day parole at Montgomery, and will either work or go to school, returning to the

centre each night before curfew.

He will report to a supervisor, abide by all halfway house rules and avoid all criminal contact.

Montgomery is a community correctional centre run by the National Parole Service and the Canadian Corrections Service.

New system of juvenile care for Ontario is aim of report

TORONTO (CP) — Ontario's juvenile detention system aggravates the problems of those in its care instead of helping them, a recent study by the children's services division of the ministry of community and social services shows.

The study has prompted the government to spend \$1.3 million next year on a new system of juvenile care, Michael Ozerkevich, a senior policy adviser for the division and director of the study, said Tuesday.

The study shows 61 per cent of children in juvenile detention centres have run away during their stay and at least 41 per cent have been involved in violent incidents at the centres.

These figures are frightening, the study says, because 90 per cent of these children were cooperative when ap-

prehended and only 13 per cent previously had committed offences involving force.

Efforts to find an alternative to detention centres were made in fewer than one quarter of the cases although it was known in one third of the cases that parents were willing to look after the child during the remand period, the study says.

Ozerkevich described in an interview a juvenile detention network so fragmented that delinquents in Thunder Bay, Timmins or Kenora could end up in adult jail cells because there are not enough detention homes for youths in Northern Ontario.

A Toronto teen-ager whose only offence is vagrancy or truancy could be placed in a maximum-security centre for hard-core delinquents because there are no alter-

natives in this city, Ozerkevich said.

"On a given day there are probably 200 to 300 kids in detention across Ontario. The degree of security and availability varies greatly across the province."

The study found 60 per cent of children in detention came from broken homes and 48 per cent were not living with their natural families. Seventy per cent are 14 to 15 years old.

Ozerkevich said the \$1.3 million, which will increase the juvenile detention budget to \$5.9 million from \$4.6 million, will be used for a new four-level system of prevention and treatment and will include acquisition of 16 new homes geared to treatment.

The first level of the system, for children with only two or three court

appearances and no previous detention record, will involve some home supervision, Ozerkevich said.

The second level, for children who may have used force during their offences and who have a previous detention record, will provide open detention facilities such as a group home.

Levels three and four, for more serious offenders, will involve centres with more strict security.

Better Than Jail

WHIG-STANDARD
JULY 18, 1975

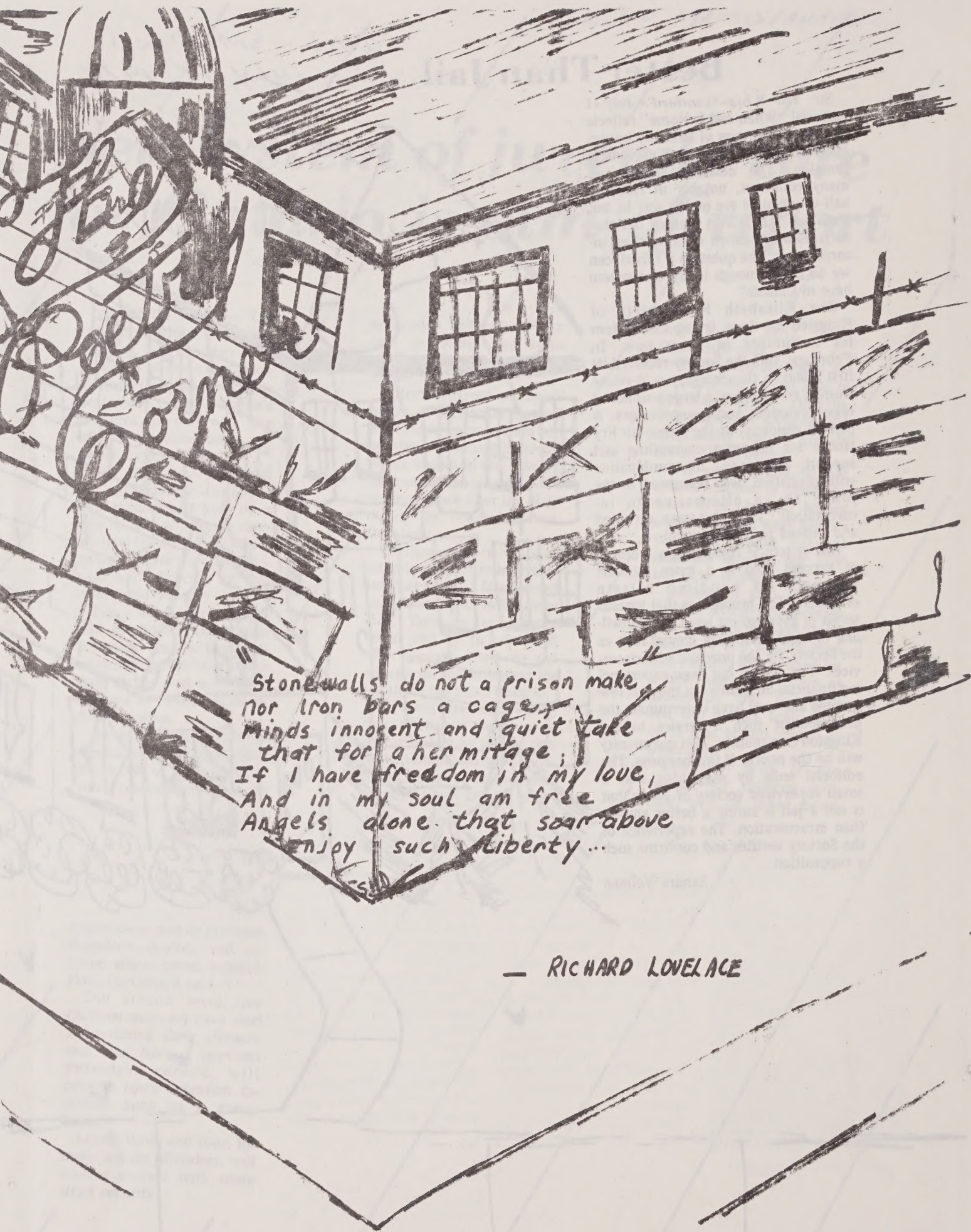
Sir: *The Whig-Standard's* July 11 editorial "When Jail Is Home" reflects on alternative uses of half-way houses other than the traditional prerelease function. The editorial states, "In many countries, notably in Holland, half-way houses are on the way to, not from jail." It is also pointed out that such uses are much cheaper than incarceration. The question is raised, can we be brave enough to try that system here in Canada?

The Elizabeth Fry Society of Kingston has been trying this system for a number of years now. In February, 1975 the Society received its first client in this category — a young woman convicted of a large number of false pretences and fraud charges. A plan of residency at the Elizabeth Fry House for intensive counselling and support assistance, in combination with probation, was presented to the judge as an alternative to incarceration. This plan was accepted and proved to be successful.

This system is cheaper, has a degree of success, and is a more humane approach in handling certain offenders. The problem is that various levels of government have been unwilling to assist financially groups such as the Society, for the provision of such services. The agency has been experiencing financial difficulties in the past few months and may have to terminate the provision of such a service to the Kingston Community. This community will be the poorer if this happens. The editorial ends by suggesting that a small supervised society of peers that is not a jail is surely a better answer than incarceration. The experience of the Society verifies and confirms such a supposition.

Sandra Vellone





Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty...

— RICHARD LOVELACE

"I DREAM"

by Steven Cantell

I dream of many things everyday and everynight,
things which seem so real and sometimes not far at all from my sight.

I think so much about the mellow forest, the smells, the color so green,
and a whole lot about the blue ocean, so deep and so far-seen.

About all the wonderful places I've been and the beautiful people I
meet along life's way,
.....oh how I dream of a place serene away from all the confusion
of today.

My star travels far when I day-dream about these things,
for so many thoughts which come to mind is what my memory brings.

I really love to meditate about traveling far and beyond,
'bout the peacefulness of fishin' by a cool mountain pond.

My thoughts drift into the fog of a cold-quiet spooky dark,
or thinkin' of the fun I've had tripping through Golden Gate Park.

Among all this far-out thought which reaches to the inner realm of
my brain,
what I dream about the most is finding that "Special Girl" with the
freshness of falling rain.

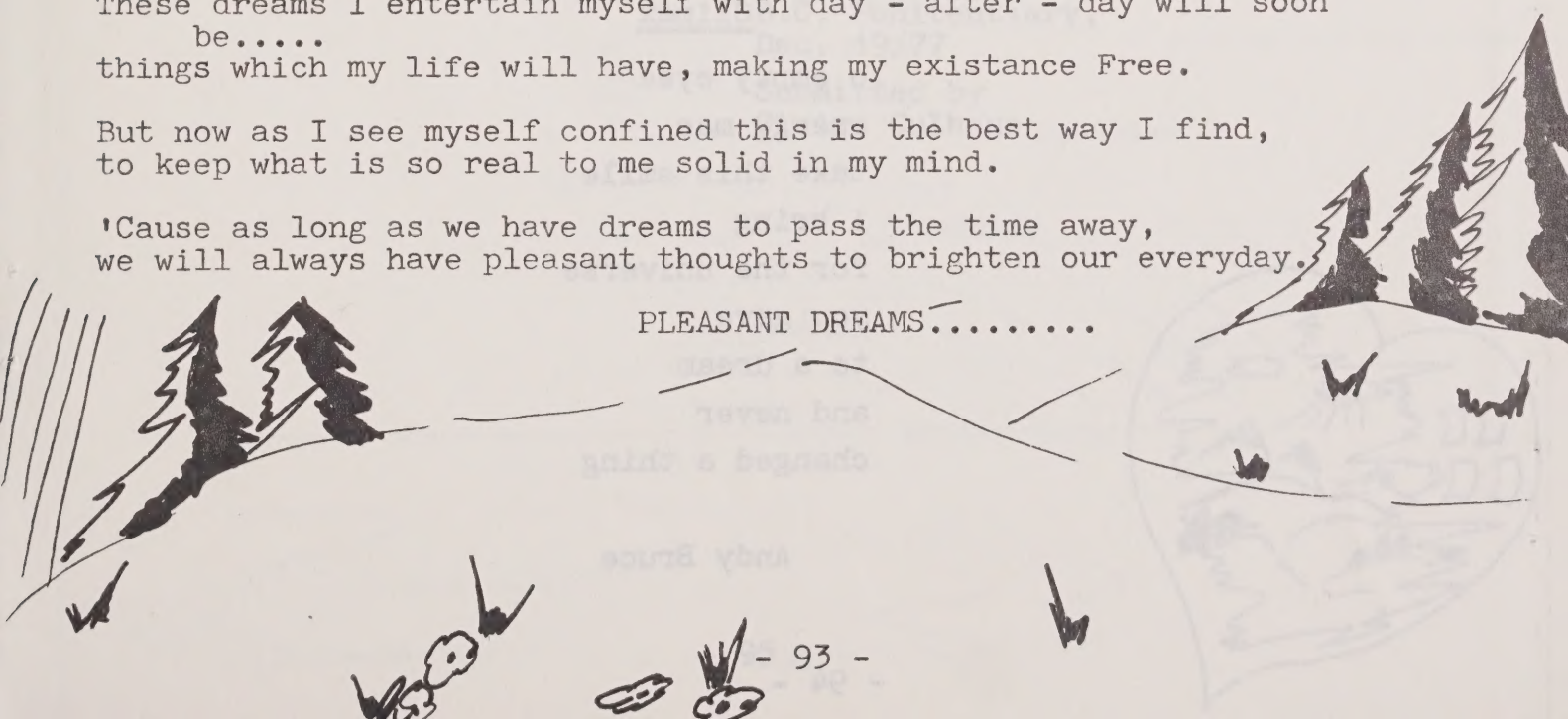
I dream about the two of us and what we would call paradise,
we'd share our lives together.....an enchantment made to intice.

These dreams I entertain myself with day - after - day will soon
be.....
things which my life will have, making my existance Free.

But now as I see myself confined this is the best way I find,
to keep what is so real to me solid in my mind.

'Cause as long as we have dreams to pass the time away,
we will always have pleasant thoughts to brighten our everyday.

PLEASANT DREAMS.....

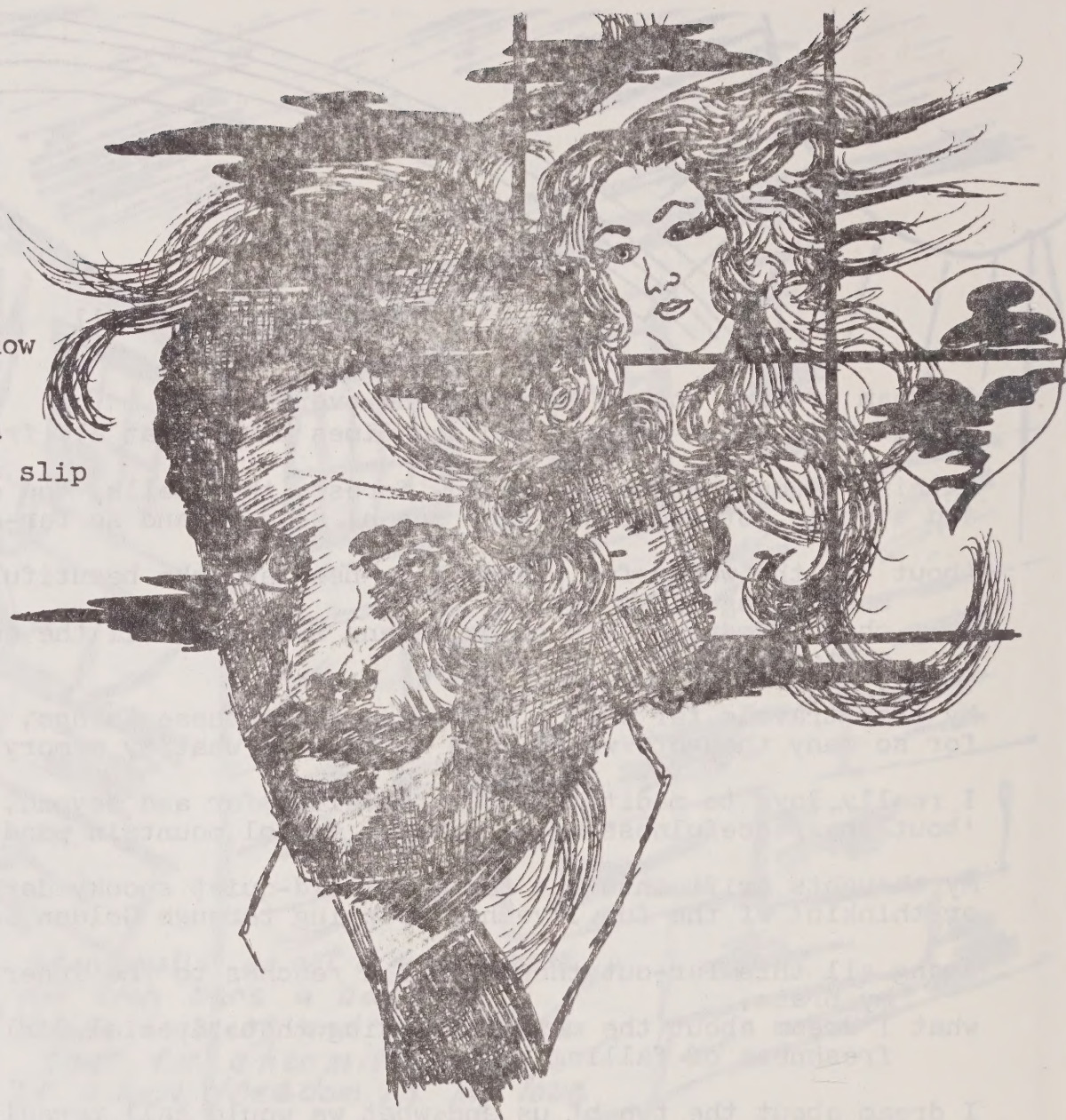


Act 1

I watch you
sitting
behind that window
late
in the afternoon
sun soft shadows slip
down
over your body
like
a hungry lover

Act 2

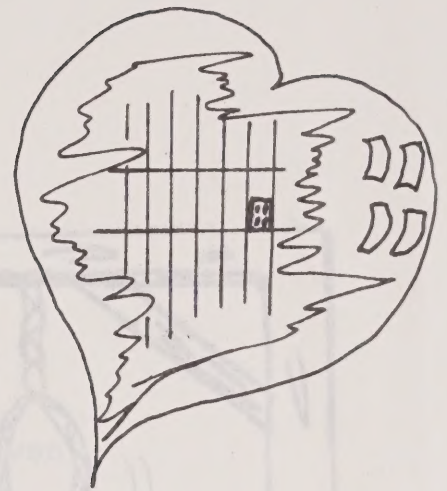
thinking
soft blond hair
brushed back
against my face
and falling
strand by strand
in chills



Climax

o empty eyed
energy man
take this smile
i bring
for the universe
you gave
to a dream
and never
changed a thing

Andy Bruce



AN INSPIRATION TIS STIRRING
GLIMMERING HOPE
UNIVERSALLY STRIVEN FOR
ASSISTANCE TO COPE.
DESTINY CALLS ME
A MIND THAT IS FREE
PAINED HEART NO LONGER
A VICTORY SEE.

MOUNTAINS AND VALLESY
SO HIGH AND SO GREEN.
IRON AND GRATING
A WINDOW THROUGH SEEN

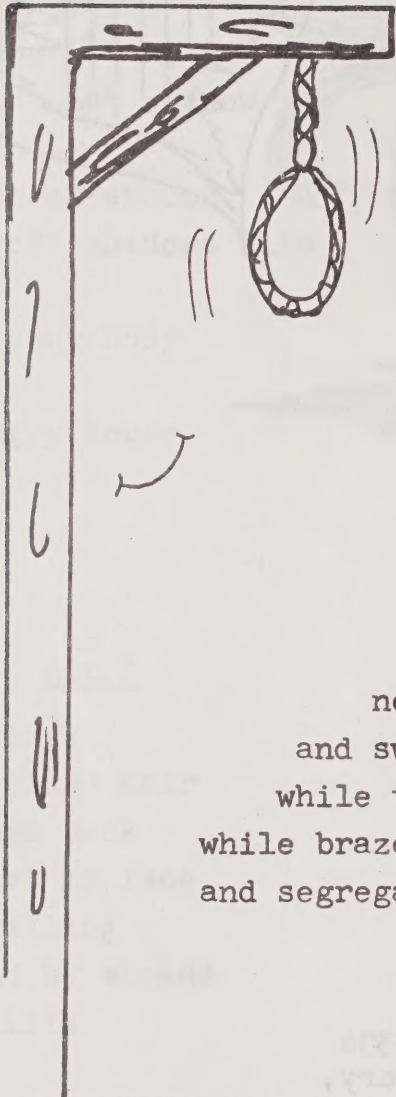
OH SHAME ON MY PEOPLE
THE PLACE THAT I DWELL
REFLECTION OF VENGEANCE
PERFECTION OF HELL!!

Steve Hall, #9304
B.C. Penitentiary,
Dec. 19/77

Submitted by
Claire Culhane



KORT



the smile
without the face
the unseen
parading down
non-existent streets

the hangman's noose
hanging loose
swinging
jerking
as if in use

now is never; never is now
and sweet stupidity reigns supreme
while toasts are made of sour cream
while brazen bastards are born to clip wings
and segregation inmates become curious things

Andy Bruce

UNTITLED

He led her into ecstasy
took her to the highest heights
let her love for him go soaring
to the limit out of sight

He gave her a taste of heaven
like nothing she had known
then plunged her to the depths of hell
and now the seeds been sown....

If living means being without
his loving tender ways
death she'd rather have about
than need him all her days

She loves him, wants him, needs him
can't he hear her heart's cries
she swears her love is real
love, her love until she dies

Danise Wotherspoon

sometimes
you are so like a child
I just want to put
my arms around you
and tell you baby
everything's
going to be all right
it's just that you
have still to
realize

Danise Wotherspoon

INVADING PRIVACY

the cups on the table
left as they'd been placed
yellow streaks of sun
softly filtering on
the leaves of houseplants
we trespass in the
solitude searching for papers
invading privacy
disguised as ourselves

late afternoon I trudge
heavy-lidded through
fields of mud to my
next job, money in
my hand and
some food quickly swallowed

at night to a meeting
protests speeches
we become angered and
resolute
I borrow your car and
drive victorious
to meet you
but next morning
I finger the
expressionless coffee cups;
I have only invaded
your privacy,
my questions are unheard

Heather Tisdale

WALK IN INDUSTRIAL DISTRICT

through surrealistic body shops

I walked

cars strewn randomly

in pieces sometimes

the cold chilling

me slowly

hardening me

so I could forget

petty disappointments

also smiles

the only people

were mechanics

appearing suddenly

from doorways proposing

and offering

snowshoes

to them I was a mirage

the cars waited

to be repaired

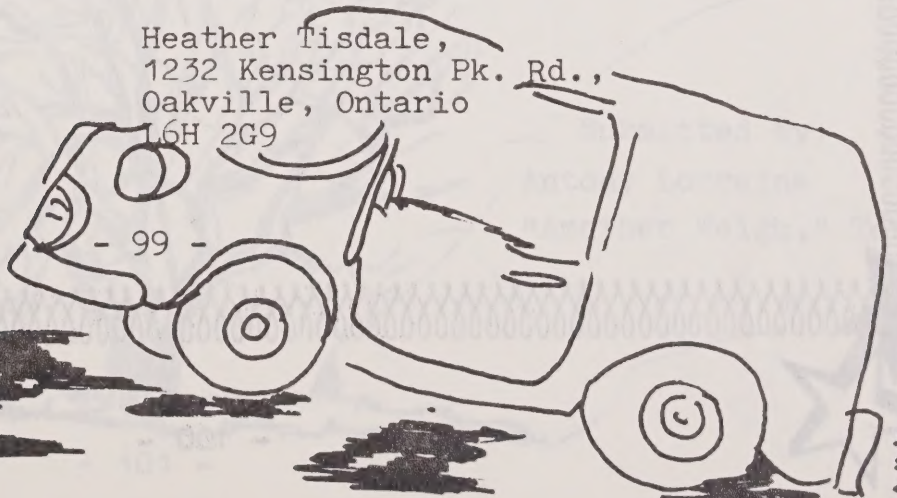
looked blindly, sullenly

the air was oil itself;

we were servants

of the dying machines

Heather Tisdale,
1232 Kensington Pk. Rd.,
Oakville, Ontario
L6H 2G9



"THE MAN IN THE GLASS"

When you get what you want in your struggle for self,
And the world makes you king for the day.
Just go to the mirror and look at yourself,
And see what that man has to say.

For it isn't your father, your mother, or your wife,
Who's judgement upon you must pass.
The fellow whose verdict counts most in your life,
Is the one staring back from the glass.

Some people may think you a strait shootin' chum,
And call you a wonderful guy.
But the guy in the glass says you're a bum,
If you can't look him straight in the eye.

He's the fellow to please, never mind the rest,
For he's with you clear up to the end.
And you've passed your most dangerous, difficult test,
If the man in the glass is your friend.

You may fool the whole world down the pathway of years,
And get pats on your back as you pass.
But your final reward will be heartaches and tears,
If you've cheated the man in the glass

Anonymous

FAREWELL

I sit here naked within my clothes.
I am holding the table at which I am writing,
holding it from flame. Holding the meat which you see
as the flesh of my arm & hand
from putrefaction. None of this is magic.
My fear of not being loved
is not magic. My fear of being loved
so that dying in some aircraft's splinterd tumbling
I lose love, is also not magic.

The only process
is moving now onward. Causing breath
to follow breathing. I walk naked
within my clothes, within
this hostile air. I write these words
that someone, will remember me.
or at least finding me here
poisoned, burned, loved, unloved, will see words
moving.

Frank Davey

Submitted by:
Antony Lorraine
"Another Weigh," Toronto

FREEDOM

(Holloway, Spring 1969)

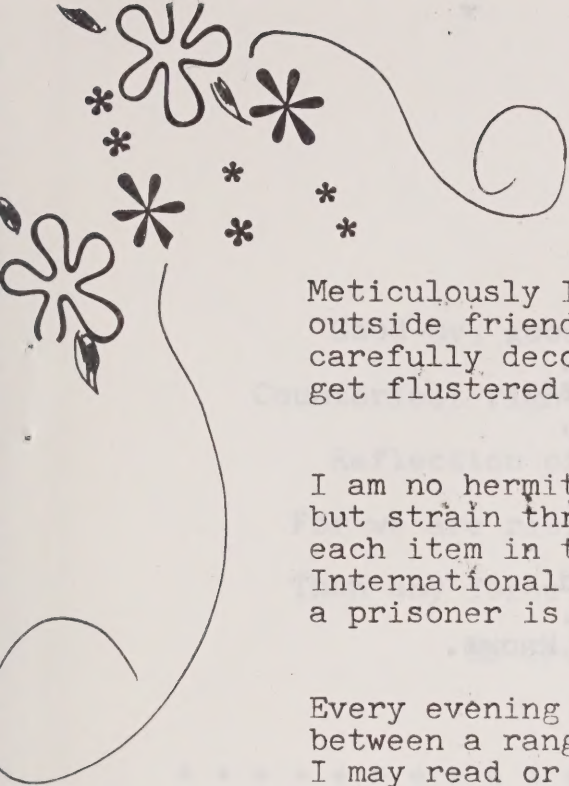
Here at least, I thought
I shall find freedom
Here in prison all encumbrances
will be removed.
I shall be left without the burden of
possessions, responsibilities, relationships.
Alone and naked I shall feel
a fresh wind over my entire uncluttered body
blow each pore clear,
cooling and cleaning every crevice.

At last I shall know the relief of
simply obeying orders,
owning nothing,
caring for no-one,
being uncared for.

I shall sit content for hours on end
in a bare cell,
glad to be cut off from
things, people, commitments and the
confusing world outside.

But I was wrong.
There is no freedom here --
prison is the world in microcosm.

In my locker is a cache of valuables:
needle, cotton, nail-file pencil.
My wages buy me fruit and biscuits which
I hoard and hide,
fearing they'll get stolen.



Meticulously I arrange the flowers that
outside friends send in;
carefully decorate my cell with cut out pictures
get flustered if I lose my mug or bucket.

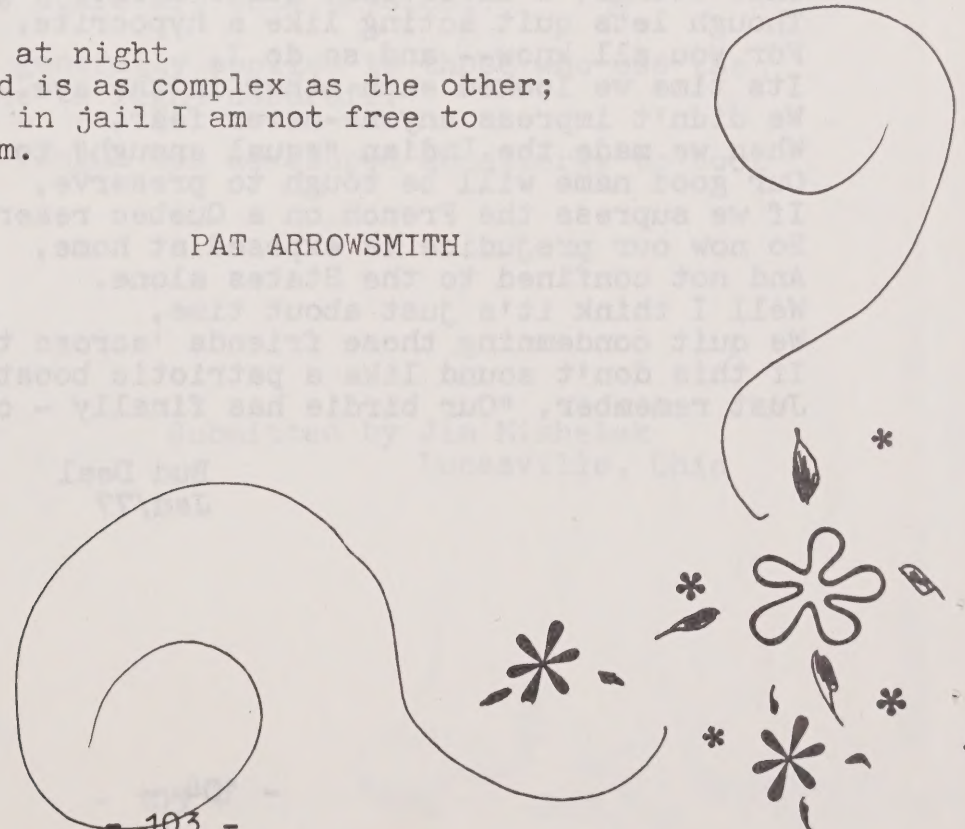
I am no hermit from the outside world,
but strain through busy days to read
each item in the newspapers.
International problems follow me inside;
a prisoner is picked on she is coloured.

Every evening I am forced to choose
between a range of recreations:
I may read or dance or take a bath,
go to class, play darts or
watch the news.

I am seldom on my own:
a geometry of love, hate, friendship
forms about me.
Someone calls my name,
enters my cell,
asks a favor,
makes some claim upon me.

And I marvel
as I lie alone at night
that this world is as complex as the other;
that even here in jail I am not free to
lose my freedom.

PAT ARROWSMITH



Our Canadian Equality

I've just turned off the C.B.C. news,
After listening to the various views.
And obviously things aren't going the best,
With our bilingual, metric, and racial unrest.
But let's study that problem away over east,
Involving the French-to say the least.
As a fellow Canadian, I can appreciate,
Why some folks say we have racial hate.
Oh, I know this can't happen in our land,
Where we've always professed an equal stand.
But the truth is finally beginning to show.
And the problem is ours-as the whole world knows.
Well now, I'm just like all of you,
And it's hard to guess just what to do.
For if the French should e'er succeed,
There'll be some red faces--yes indeed.
After all we've said in the past,
About terrible Americans and their negro outcasts.
We are the first to stand, and others blame,
So self-righteous, yet-all the same.....
It just seems a little ironic to me,
That our French are asking for equality.
Our foolish prejudice has always been there,
While all the time we claimed to be fair.
But we've all said 'Chink' and 'Hunkie', 'Frog' and 'Wop'....
Now that's the truth--admit it or not....
And colored was used as a public word,
But "Nigger" to friends, if no one heard.
That stings, I'll betcha, quite a bit,
Though let's quit acting like a hypocrite.
For you all know-- and so do I,
It's time we looked each other in the eye.
We didn't impress anyone-never fear,
When we made the Indian "equal enough" to drink beer.
Our good name will be tough to preserve,
If we suppress the French on a Quebec reserve.
So now our prejudice is exposed at home,
And not confined to the States alone.
Well I think it's just about time,
We quit condemning those friends 'across the line'.
If this don't sound like a patriotic boost,
Just remember, "Our birdie has finally - come home to roast-"...

Bud Deal
Jan/77

Good-by, good-by forever, counterfeit left,
Counterfeit right-God playing, cracked glass mirror
Reflection of the American nightmare.....
For we are rising with a fury older, and greater
Than any force in history, and this time we will
Be free or no one will survive.

Jim Mishelek

* * * * *

POLITICS: Where men bearing guns attempt to convince others
as well as themselves, that they are not gunmen!

DEATH: Reality's refusal to compromise!

PRISON: An institution where those who outrage the decencies
of society are shown that no such decencies exist!

FLOGGING: A punishment deemed inferior to modern penal systems
because the scars are only physical!

MEANT WELL: A phrase generally applied to those who use the
guillotine to fight dandruff.

A FAILURE: One who's tongue has developed an allergy to boot
polish.

Submitted by Jim Mishelek
Lucasville, Ohio



WHERE ARE YOU?

In my lonely room I stay
While my baby is far away
My thoughts are about you,
Honey I am lonely and blue
O'Baby where are you?

Till the time comes around
Our love will not be found,
Till our hearts are one again
With tears that cannot mend,
O'Baby where are you?

This is dedicated to our loved ones,
who we miss so much.

Tokyo



"Together"

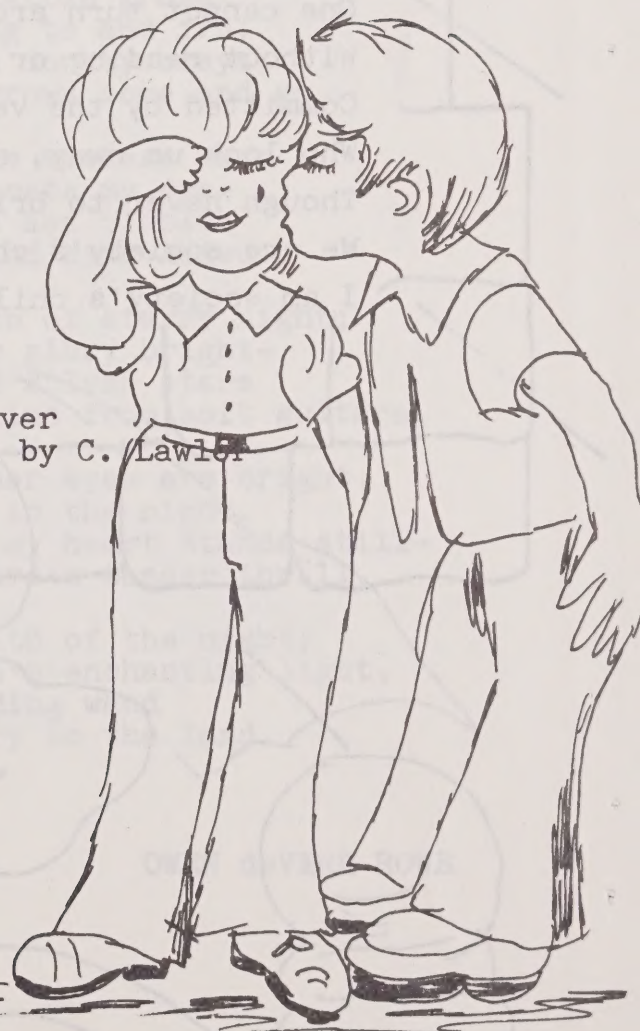
Together we stood,
side by side,
Tears of joy,
You said you cried.

I cried too,
for the past,
And for the love,
that did not last.

Together you said,
we'd start anew,
But in your eyes,
it was not true.

What went wrong,
how did I fail?
I guess I spent
too long in jail.

Billy Weaver
Submitted by C. Lawler



"Society's Child"

Within these walls of steel and stone,
With all the hate, fear, and frustration,
Shines a radiant light of warmth and understanding,
For we do need one another.

To fight the depression of the condemned man.

Not necessarily for the crimes he has committed
But for the crimes of society.

We are chosen at birth by fate,

To with-hold the weight of society's guilt,

One cannot turn around today,

Without reading or hearing of major crimes,

Committed by the very people,

Who lock us away, and bind us in chains,

Though never to bring us down.

We are society's children.

I am society's child!!!

Mike Part
Joyceville

BOYHOOD REVERIE

I see the blue Barbados skies-
Alive with sunlit streaks of cloud,
Which flit across that empty blue
On beckonings of the giddy breeze.

And not so distant in those skies-
I see the gaily fluttering wings
Of doves and blackbirds to and fro,
On errands filled with mystery.

The breeze descends to earth and plays
Its arias on the swaying palms,
Or fingers chattering shack shack trees,
Or prances on a rippling stream.

It sweeps the valleys thick with flowers
Until they yield their sweet perfume,
Which summons swarms of buzzing bees
To sip the Nectar hiding there.

On yonder pasture cattle graze
And sheep go romping to and fro.
The horses neigh, a donkey brays,
While chirping sparrows come and go.

The sun sinks in the western sky;
Its golden glow arrests my eye-
Then right behind a sea of blue
It sinks and sets and bids Adieu!

Then comes the birth of starry night;
The moon in all her glory bright-
Queen of the myriad silver stars
Inspires sweet strains from soft guitars.

Her hand is soft, her eyes are bright,
Her voice is music in the night.
Her lips are warm, my heart stands still-
As we both share Love's tender thrill.

Hush marks the zenith of the night;
Slow wanes the moon's enchanting light,
Until Aurora's flaming wand
Wakes all and sundry in the land.

OWEN deVERE ROWE

ENTERTAINMENT



ENTERTAINMENT

by Barb MacPhee

Here's the entertainment from the P4W, all of it exciting and fun to attend! Since you from the outside couldn't be here, I am bringing it all to you!

May 3rd: David Schleich and his group came in and played some fine tunes for dancing. David is a guy with many talents and accompanied by his fine group, the best came out all the way.

May 17th: Two people from the Crescent School in Kingston came in showed slides, and talked about volunteers working with mentally disabled children. They were Chris Beahen, Vice-Principal for Crescent School and Jack Kippen of Welborne Avenue School.

May 28th: Native Sisterhood sponsored a Pow-Wow. Many Brothers and Sisters showed up from the outside for this event where they prayed, smoked the pipe and danced to the drums.

June 7th: E. Fry gave a dance, bringing in the band "Frost-bite" and serving refreshments. A good dance was had by all.

As usual, the entertainment report is rather small, but now that I am leaving, I would like to say that I have enjoyed bringing our news to you and I'm sure whoever takes over will enjoy it as much as I have. So long!



Pow-Wow For All

On May 28th our Sisterhood had a day of reunion, for we had a Pow-Wow to which everyone was invited.

This day gave me a feeling of togetherness once more; to see so many of my people made my heart ache with joy. This feeling I had within me told me I didn't want to ever let go.

The Pow-Wow was opened up traditionally with a prayer. It expressed the feeling we were to have that day.

The North American Indian Traveling College sang and drummed with a sense of pride and dignity; you could feel it by just looking at them.

They made us proud to say, "they are our brothers!"

When Francis Boots talked, it was as though everyone sat up and took notice of what was really going on around them, and what everyone has to do to make things right and better for our people!

There were also my brothers who danced for everything they believed in: Our Creator, The Winged, Four-Legged and Two-Legged.

Art Solomen and Bobby Woods gave the Sisterhood great honor by passing "Sweet Grass" around for each of us to wash ourselves from evil spirits to purity. And by having a Sacred pipe ceremony, it gave us a chance to pray to our Creator in the traditional sacred way.

Joe Sylvester spoke throughout the Pow-Wow. His wisdom helped us to understand the ways of our Fathers. I'd like to thank all the Elders and our Grandparents for coming. Without you we couldn't have had such a success in our Pow-Wow. What we want to be and do comes from you; you are a part of our learning



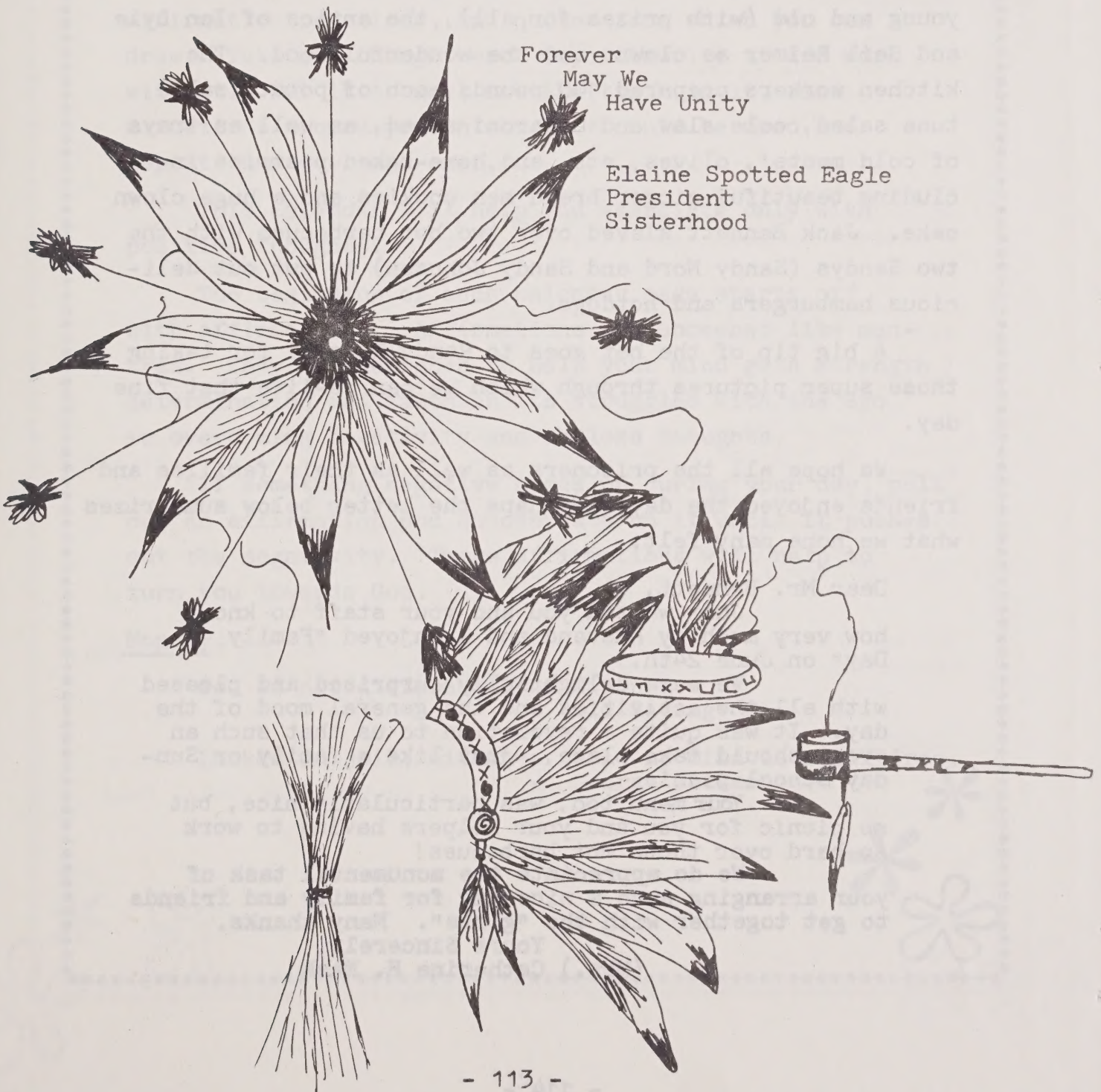
and growing. We need you!!

At the end, I could sense a sad feeling among the Sisters which could only have been the same feeling I had. It was that we hated to part that day, but we had a good feeling knowing we'd be together again.

I hope everyone of the Pow-Wow had a good time. Thank-you.

Forever
May We
Have Unity

Elaine Spotted Eagle
President
Sisterhood



Family Day, 1978

This year's family day at P4W was held Saturday, June 24th. In terms of weather, a better day couldn't have been planned. About 200 family members and friends showed up to spend the day with us.

Among the activities enjoyed were games and races for young and old (with prizes for all), the antics of Ian Lyle and Gail Reimer as clowns and the wonderful food. The kitchen workers prepared 100 pounds each of potato salad, tuna salad, cole slaw and macaroni salad, as well as trays of cold meats', olives, etc. and home-baked pastries including beautiful ginger bread men cookies and a huge clown cake. Jack Bennett slaved over two hot barbecues with the two Sandys (Sandy Nord and Sandy Johnson) to put out delicious hamburgers and hotdogs.

A big tip of the hat goes to Randy Russell for taking those super pictures through which we can re-live that fine day.

We hope all the prisoners as well as their families and friends enjoyed the day. Perhaps the letter below summarizes what we hope many felt:

Dear Mr. Bennett,

Just wanted you and your staff to know how very much my husband and I enjoyed "Family Day" on June 24th.

We were delightfully surprised and pleased with all the activities and the general mood of the day. It was quite a revelation to us that such an event should take place, -just like a family or Sunday School picnic.

Your menu too, was particularly nice, but no picnic for you and your helpers having to work so hard over those hot barbecues!

We do appreciate the monumental task of your arranging such a nice day for family and friends to get together with the "girls". Many thanks.

Yours Sincerely,
(Mrs.) Catherine H. Nash

DAILY CALENDAR THOUGHTS

Calendar Thoughts have been taken from Inside Out a spiritual manual for prison life. Inside Out comes from the Prison-Ashram Project of the Hanuman Foundation.

They have put together a weekly calendar of affirmation practices, and quotes from which you can draw. Take one thought each day, memorize it and work with it. Put it to use, see the truth in it, find situations around you in which it could be used and repeat them over and over.

This calendar will help you associate only with positive thoughts.

The beginning of each calendar page starts off with affirmations. Affirmations are somewhat like mantras. They are designed to help your mind gain strength determination and faith in its struggles with the ego in overcoming negativity and endless thoughts.

If something negative comes up during your day, pull out an affirmation and concentrate on it until it pushes out the negativity. These affirmations will help to turn you towards God.

Monday:

God is not different from His name.
- Old Saying

Locked in jail, within a jail--my mind is still free.
- George Jackson

*
* Ceremonies in themselves are not sin; but whoever
supposes that he can attain to life either by baptism or
by partaking of bread is still in superstition.

- Hans Denk

Man is made by his belief. As he believes, so
he is.

- Bhagavad Gita

Tuesday:

My bounty is as boundless as the sea,
My love as deep; the more I give to thee,
the more I have, for both are infinite.

- Shakespeare

A man is the facade of a temple wherein all wisdom
and all good abide. What we commonly call man, the eating,
drinking, counting, planting man, does not as we know him
represent himself, but misrepresents himself.

- Ralph Waldo Emerson

Meditate to raise the Kundalini. Think about God; it
will go right up.

- Maharaji

Wednesday:

When a Christian hath begun to think of spiritual pro-
gress, he beginneth to suffer from the tongues of adversaries.
Whoever hath not yet suffered from these, hath not yet made
progress; and whoever suffreth them not, doth not even en-
deavour to progress.

- St. Augustine

The dog barks; the caravan passes.

- Arabic saying

Indeed the saving truth has never been preached by the Buddha,
seeing that one has to realize it within oneself.

- Sutralamkara

Thursday:

The whole world is a love letter to you from God. Your
reactions are your reply.



** So great is the Goodness of God that he has put nothing
** in this life, in whatever state one finds oneself, which is
** an obstacle to salvation.

- St. Catherine of Siena

Prayer and love are learned in the hour when prayer
becomes impossible and your heart has turned to stone.

- Thomas Merton

Solid rock is not shaken by the gale. The wise man is
not moved by praise or blame.

- Dhammapada

Friday:

Say something nice--anything nice.

Gossip causes trouble. It's rarely true and it gets
further from the truth the more it's repeated. Before pass-
ing it on to another, say to yourself-"It's God's business,
not mine." And then don't let it go past your lips. This
goes as well for the times when you are tempted to give un-
asked for advice or criticism. The best policy in these
cases is to remember to KYBMS (Keep your big mouth shut!)

Be grateful for yourself. Yes, for yourself. Be
thankful. Understand that what a man is is something he
can be grateful for, and ought to be grateful for.

- William Saroyan

Saturday:

A circle has only one center. But the cosmic circle,
being infinite, has an infinite number of centers, and each
one is the center of the whole.

- Wei Wu Wei

The fact is that when Heaven proposes to impose a great
responsibility on a man, it is sure first to discipline his
purposes by suffering, and his bones and sinews by bodily
toil, to starve his limbs and flesh, to empty his very self,
confounding all his undertakings.

- Mencius



Sunday:

However huge may be the stock of our accumulated sins, the whole of it gets burnt as fuel, is burnt by fire, as soon as the name of God is uttered with a sincere heart.

- H.P. Poddar

Not many hear of him; and of those not many reach him. Wonderful is he who can teach about him; and wise is he who can be taught. Wonderful is he who knows him when taught.

Katha Upanishad



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